

**CERTAINE  
DEVOVT CONSI-  
DERATIONS OF  
FREVENTING THE  
BLESSED SACRAMENT:**

**WRITTEN**

By the reuerent Father FVLVIVS ANDRO-  
TIVS of the Societie of IESVS.

**WITH**

**SVNDRIE OTHER PRECEPTES**

*and rules of direction, composed for the  
benefit of such as seeke to attaine to  
the perfection of vertue.*

Firste written in Italian: after turned into La-  
tin: and now translated into English.

*If any man eate of this bread he shall live  
for ever. Iohn. 6.*



**Permissu Superiorum.**

THE FIRST

OF TWO

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

fic  
ho  
bi  
fo  
In  
uc





TO HIS HONO-

RABLE COSEN

MISTRIS K. B. THE TRANSLA-  
TOR WISHETH AL HAPPINES AND  
increase in vertue.

**M**Y hono-  
rable Co-  
sen, ha-  
uinge oft  
times co-  
sidered with my selfe  
how many wayes I haue  
bin made a debtor to you,  
for many curtesies which  
I must acknowldg I ha-  
ue receiued from you. I  
\* 2 haue

THEY HAVE

SAID TWO TH

AND ONE

AND ONE

AND ONE

AND ONE

AND ONE

AND ONE

AND ONE

AND ONE

AND ONE

AND ONE

AND ONE

AND ONE

fr  
h  
b  
fo  
I  
uo



TO HIS HONO-

RABLE COSEN

MISTRIS K. B. THE TRANSLA-  
TOR WISHETH AL HAPPINES AND  
increase in vertue.



Y hono-  
rable Co-  
sen, ha-  
uinge oft  
times co-  
sidered with my selfe  
how many wayes I haue  
bin made a debtorto you,  
for many curtesies which  
I must acknowldg I ha-  
ue receiued from you. I

\* 2

haue

THE EPISTLE

haue as often againe condemned my selfe, that I haue neuer sufficiently endeuored to shew my selfe thankful to you, which is the least requital that I may retorne for so many frendships. And consideringe ingratitude to be so odious a vice, that to be noted with it deserueth no lesse punishment then for euer to be blot- ted out of your remem- brance: I resolued on no- thing more then to finde out some meanes how I mighte

DEDICATORIE.

mighte wipe away from  
my selfe so fowle a ble-  
mishe. In which resolutiō  
I encountered many dou-  
tes; for findinge it needful  
to present you with some  
thinge, I was longe be-  
thinkinge what thinge  
mighte best befitt me to  
send you, & what mighte  
best consort with your  
condition. At which ti-  
me hauinge in my handes  
this Treatise which now  
I present vnto you, writ-  
ten first by the Author in  
the Italian tounge, and

THE EPISTLE

after for the general good  
of many turned into the  
Latin: I thought it a thing  
most worthy my labour  
to spend some time  
in translating it into En-  
glishe, and to present your  
selfe with the first fruites  
thereof. Which burthen  
to vndergoe, two princi-  
pal causes haue chiefly  
moued me. The one the  
great affection and loue  
which I beare to the Fa-  
thers of the B. Societie of  
IESVS, by one of whom  
this worke was first most  
cha-

## DEDICATORIE

charitably composed. For  
hauinge by their writin-  
ges and laboures receiued  
no smale encouragement  
to emulate their vertues,  
and desieringe in some  
degree to shew my selfe  
thankful vnto them, I re-  
solved in translatinge this  
worke to doe them serui-  
ce, because I was not  
other wayes enabled to  
manifest my loue to the.  
The other (& not the least  
cause was) the desier  
which as I saied I had to  
shew my thakful minde

THE EPISTLE

to your selfe, for when I  
had accomplished the  
translation of the worke,  
there was nothinge more  
in my desire then to finde  
out some worthie person,  
to whom I might dedica-  
te my labours taken the-  
rein. And although there  
were many that might of  
right challenge greater  
matters from me then  
this, yet your selfe seemed  
most worthy to be hono-  
red, with al the right that  
I could challenge in this  
worke. I wil not rehearse  
each



each particular reaso<sup>n</sup> that might induce me to prefer you therein, considering that the verie subiect of the worke seemeth to allowe you to be the patronesse thereof. For sith it is a consideration how we ought to comeworthely to the B. Sacrament of the Aultar; I also cōsidered that now your yeares required some directions therein. And althoughe I nothinge doubted, but that by others you might be rightly enfor-  
 219                      25                      med.

med therein, yet this worke so fitly offeringe it selfe vnto me, I held your selfe most fit to whom I might offer it againe. Accept it therefore, and be pleased to reade it ouer, wherein you shal finde great Variety of good instructions. For herein are contayned many deuoute considerations to stir vpmens mindes often to frequent the B. Sacrament of the Aultar. Herein are set foorth many deuoute admonitions for worthie pre-

preparatiō in cominge to  
 that B. Sacrament. Herein  
 are we taught how we  
 ought to behaue our sel-  
 ues after we haue receiued  
 it. Here shal we finde ma-  
 ny sweete meditations.  
 Here shal we finde an-  
 swered many obiections,  
 which some troubled  
 with scruples are accusto-  
 med to make. And to be  
 short (referringe you to  
 each particular benefit  
 which by readinge this  
 treatise you shal finde in  
 it) here may we learne se-

ueral remedies and com-  
 fortes, against al those af-  
 faultes and temptations,  
 with which our ghostly  
 enimie is accustomed to  
 afflict the mindes of those  
 persons that he would  
 hinder from deuotion,  
 and from frequenting the  
 B. Sacrament. As therefo-  
 re amongst many I haue  
 chosen your selfe most  
 worthy, vnder whose pa-  
 tronage this Englishe  
 translation might shew it  
 selfe to the world, so doe  
 you but accept it with a  
 gra.

## DEDICATORIE.

grateful minde, and I shal  
thinke my labour in trans-  
latinge it most happely  
employed. For the benefit  
which your selfe or others  
shal receiue by reading it,  
rest behouding to the Au-  
thor who first compiled  
it, to whom al thanks are  
due for so religious a wor-  
ke. And if out of the zeale  
of your deuotions you af-  
forde me to be partaker of  
the least part of your  
charitable prayers, I shal  
think my selfe more then  
enough recompenced,  
for

for the labour I tooke in  
trāslating it into English.  
And so wishinge you to  
receiue as much benefit  
by readinge it, as the Au-  
thor shewed charitie in  
labouring to write it, I  
rest,

*Ever readie to doe you  
service.*

L. G.

*AN ADVERTISE  
ment to the Reader.*

**A**FTER that the Transla-  
tor had laboured to put  
into English this trea-  
tise of Frequentinge the Blessed  
Sacrament of the Altar, and had  
faithfully performed his duty  
heerin: referringe it to the cēsu-  
re of some of better Iudgment, it  
was found that the Latin copy  
which this trāslator had exactly  
followed, differed in many places  
from that wick was first pu-  
blished by the Author in the Ita-  
lian tongue. It hath bin ther-  
fore thought fitter to follow  
the first Authors inuention, than  
to publish the worke accordinge  
to the alteration of a translator:  
& for that cause many places are  
reiected in the Latin copy,  
which


which are here published according to the first Italian edition. Let therefore the Reader heereof suspend his judgment, if he find not a coherence betwixt the Latin & the English, and allow of that translation which followeth the first and truest Coppy.

*Farewel.*



---

THE AVTHOR  
TO THE READER.

 Considering how litle it profiteth or auaieth a man, to be possessed of a ritch and a most rare Iewell, if being ignorant or carelesse of the worth therof, he suffer it to be obscured or kept secreat in his chest: I thought good by publishinge and printing this booke, to bringe forth into the world.

THE AVTHOR

world a certaine most pre-  
 tious Iewel, I meane to shewe  
 how greate a treasure he is  
 possessed of that hath obteyned  
 from God the grace of fre-  
 quent communicinge and  
 receiuinge the B. Sacrament:  
 which worke I haue vnder-  
 taken principally for that end,  
 that when a man shall knowe  
 with how ritch a Iewel he is  
 endowed by the diuine bounty  
 of God, he may the more en-  
 tirely loue it, esteeme' the  
 more royally of it, be more  
 thankfull to God for it, and  
 more carefull and prouident  
 neuer

T.O. THE READER

neuer to loose it. And euen as  
the pleasinge sweete tast of  
the most dainty & rarest mea-  
tes is neuer perfectly known  
if it be but presented before  
our eyes, and not tasted in the  
mouth and chewed with the  
teeth: (for the more it is bru-  
sed, the better it is tasted, so  
that they which swallow it  
downe whole vnchewed, doe  
neuer perfectly finde the true  
tast therof:) Euen so curteous  
Reader it is not sufficient for  
thee, to haue known the ex-  
cellencie of this most B. Sa-  
crament, and the manifold  
bene.

THE AVTHOR

benefits sett forth in this  
 booke, neyther is it enough to  
 reade that which is conteyned  
 in the meditations and rules  
 prescribed heerin: but far-  
 ther thou must exercise and  
 put in practise the same, and  
 chew and grinde them vwith  
 the teethe of consideration  
 and spirituall contemplation,  
 demanding hartely of God  
 that it may please him so to  
 illuminate thy minde vwith  
 the light of his Grace, that  
 thouv maiest perfectly vn-  
 derstand vwhat thou reade-  
 st heerin. It pleased God in the  
 old

TO THE READER.

ould layd to accompte  
those beastes for cleane that  
chevved their cudd, thereby  
to shew, that he which  
wilbe the servant of God or  
one of his foulds, ought to re-  
uolue and ruminare in minde  
his diuine misteris. Consider-  
inge therefore that of all the  
meates which God hath pro-  
vided for the vse of man, this  
of the most B. Sacrament to  
be the most delicate and ex-  
cellent aboue all others, he  
hath especially appointed it,  
most diligently to be chevved  
in the mouth of our minde.

When

Exod.  
16.

When our Lord God gaue  
 the Manna to his people in  
 the vilderneſſe, vwith great  
 admiration they ſaid Manhu,  
 that is vwhat is this? therby to  
 ſhevv, that this ſacred miſte-  
 rie prefigured by Manna  
 ought not to be ſvvalloved  
 dovvne haſtely, but to be vvcl  
 conſidered; diſcuſſinge in the  
 minde vvho he is vvhom vve  
 receiue tharin. VVhich thinge  
 this little booke vvill inſtru-  
 ct and teach thee, and ther-  
 fore read it ouer often, and at-  
 tentinely, prayinge for the  
 Author therof and gineing  
 praife

TO THE READER.

praise and glory to God, vvhho  
is not only the Author of all  
goodnes, but hath euer, and  
euer vvhill remaine in this B.  
Sacrament: therby to make  
vs partakers of euerlastinge  
happines.

TO THE HONORABLE  
MEMBERS OF THE  
HOUSE OF COMMONS  
IN PARLIAMENT ASSEMBLED  
THE PETITION OF  
THE FREE AND SOBER  
MERCHANTS OF THE  
TOWN OF LONDON  
SHETHS THAT  
THEY HAVE BEEN  
COMPELLED TO  
SUFFER THE  
LOSS OF THEIR  
PROPERTY AND  
THEIR LIVES  
BY THE  
UNLAWFUL  
AND  
UNREASONABLE  
IMPOSITIONS  
AND  
TAXES  
AND  
DUTIES  
AND  
CHARGES  
AND  
EXPENSES  
AND  
BURDENS  
AND  
GRIEVANCES  
AND  
OPPRESSIONS  
AND  
INJUSTICES  
AND  
UNLAWFUL  
AND  
UNREASONABLE  
IMPOSITIONS  
AND  
TAXES  
AND  
DUTIES  
AND  
CHARGES  
AND  
EXPENSES  
AND  
BURDENS  
AND  
GRIEVANCES  
AND  
OPPRESSIONS  
AND  
INJUSTICES

C

1.

for  
En  
or  
thi  
no  
bef  
feei





## CERTAINE DEVOVT AND

*Godly Consideracions to stirre up and inflame the mindes of such who often frequent the Blessed Sacrament.*

1. **F**irst consider with thy selfe of what mynde thou wouldest be, and how thou wouldest be affected, if some time a Prince, some time a Kinge, and some time an Emperour should vouch safe to visite thee: or rather imagin what thou woldest thinke, if the holie Angels now one, now an other should present them selues before thee. What then wilt thou say seeing God omnipotent of his exceeding

A

ceedinge

Of frequentings

ceeding mercye doth him selfe vouchsafe to visit thee, who is Kinge of all Kings, & Lorde of Angells? How can it be but thou shouldest be amazed, & leape for ioye, & cry owt with S. Eliza-

Luc. 1.

beth, sayinge: How doth it befall to me, that the Mother of my Lorde cometh unto me. And with holy Zachary. Blessed be our Lord God of Israell, because he hath visited and wrought the redemption of his peopell. And with the most B. Virgin Mary. My soule doth magnify our Lords, and my spirit hath reioyced in God my

3. Reg.

10.

Saujour. For if the Queene of Saba were so raiused with ioy, and so greatly amazed to behould the cowrte of Salmox so sumptuously adorned and furnished: what ioy, and comforte shall not he be filled with, that shalbe present

Math.

2.

and be a behoulder of this sight. The sight of the starre did exceedingly comfort the three kings, in directing them to the place of the birth of our Saujour: How great ioy and comfort then ought he to haue, who knoweth his maker and redeemer accompanied with all the fellowship of heauen, to vouchsafe to come to visit him.

2. Consider that thou beinge a most vile and abiect creature, art honored with

with the presence of Christ, both God and man: and with the fellowship and company, of all the Angells in heaven. To receyue a guyft of a great Prince, thou couldest not but accompte it an exceedinge fauour: How great a fauour oughtest thou then to houlde it, seinge the most noble & greatest Prince that euer was, doth vouchsafe to come vn to thee in his proper person, & present thee with a present, not of gould, nor of any rich and costlye iewell, but with the treasure of all treasures, with him selfe, with his most pretious body and bloode, with his soule and diuinity? what thing can be thought on more worthy of admiration, or that deserueth greater ioy, or more thanks? The Prophett *Daniel* was much amazed, when it pleased God by his seruant *Abacuc* to send him meate beinge in the denne of Lyons: how greatly amazed ought I then to be, that lyuing and conuersing in this miserable world, the lake & denne of infernall & damned spirits, may yet receyue by the handes of the Preeft, the bread of Angells, euen the very body and bloode of Christ.

Dan. 4.

3. Consider that when thou receyuest the B. Sacrament, thou becomest the lyuinge Temple of the Holy Ghost, and

that thou art enuironed with an infinite number of Angells, continually singing  
*Apoc. 4.* *Holy, Holy, Holy.* O that it were possible thou couldest behould them. O that thou couldest heare their sweet musick and melody. King Salomon receyued  
*3. Reg.* great ioy and comfort when he beheld  
*q. 3.* the buylding of the Temple of *Hierusalem* finished: how much then oughtest thou to reioyce and tryumph, if thou doest duly consider, that by cominge worthely to the B. Sacrament, thou art made thereby the very Temple of God.

4. Consider that beinge partaker of this holy Comunion, thou art made the Tabernacle of the most holy Trynity, by receyuinge into thy soule and body, the Father, the Sonne, and the Holye Ghost: and therfore becomest as it were a cleere shyninge heauen, wherein almightie God the Creator both of heauen and earth is contained. what thinge can be conceaued more strange or admirable?

5. Consider that now thou becomest the Mother of God, the spowse of Iesus, the brother of Christ, and the Sonne of the blessed Virgin Mary. For so often as thou doste receiue the B. Sacrament, thou conceyuest Christ in thee, and art  
 made

*the B. Sacrament.*

made also one with him bycause he as it were transformeth thy body and fowle into his owne proper substance: thou embracest and houldest in thy armes thy sauour Iesus, but in a farre more noble sorte, then did that holy Simyon. O wonderfull and most singuler grace.

6. Consider that thou art, as it were the Reliquary of our Lorde Iesus Christ: if a frende should bestowe on thee a most rich and curious case to keepe therein holy reliques, how wouldest thou loue him? what thanks wouldest thou giue him? what delight and contentemēt wouldest thou take therein? what therefore might he say or how ought he to behaue him selfe, who with diligence doth consider, that throughe ofte frequentinge this holie Sacrament, he is made the Reliquary of the bloode of Christ, and of his sacred humanity?

7. Consider that in receyuinge the B. Sacrament, thy flesh is touched of the most sacred flesh of Iesus Christ. And if he could now as in the tyme of the Apostells, be seene and behelde in a visible forme: thou wouldest hould it for the greatest fauour that might be, to come nere him, to kisse his holy hand, or but to touche the hemme or skirte of his

garment. Now if this would seeme so greate an honour to thee, how art thou honoured that maiest not only touch him daily, but maist receyue within thy brest his very flesh: not mortall and passible as the Apostels did, but immortal, impassible, and replenished with all glory.

8. Consider that by oft frequenting the B. Sacrament, thou art become a liuinge Sepulcher of Iesus Christ beeing a line. And if thou hadest bin present when Christ was taken downe from the Crosse, and hadest constantly beleueed that he had bin thy Sauour, greatly wouldest thou haue laboured, to haue receyued into thy howse, that most diuine and sacred body. And if it had bin granted to thee, to haue had that Sepulcher with thee in thy house, greatly wouldest thou haue thought thy selfe to be honoured. But in the most B. Sacrament thou maist dayly receyue Christ, not dead but a lyue, and of thy body and sowle make a Sepulcher for thy lyuinge Sauour Iesus, where he may abide, not forty howers as he did in his stony Sepulcher, but for euer and euer worlde with owte end.

9. Consider that by receyuinge the  
B. Sacrament

B. Sacrament thou now becomest the host of Christ. If Christ while he conuerſed here on earth had vouchsafed but once only to haue lodged in thy howſe, how happy a man wouldest thou haue thought thy ſelfe to be? What ſignes of ioy and contentement wouldest thou haue ſhewed? But how much more happy art thou now, that maiſt euery day if thou wiſt thy ſelfe, receyue this gueſte; not into thy howſe, but into thy body and ſoule, and receyue him whole, immortal, moſt bewryfull, & ſhyninge in all glory.

10. Conſider that by frequenting the B. Sacrament thou art made & becomest a heavenly Paradiſe. For whenſoeuer God omnipotent is, there, euen there may we ſay Paradiſe to be. Thinke therfore, ſo often as thou comest to this ſacred table; that thou hearest Christ, no more now mortall; noe more to be crucified, but now in all glory to ſay vnto thee, *My Sonne, this day ſhalt thou be with mee in Paradiſe.* So often therfore as thou shalt be ſadd or afflicted, ſay to thy ſoule. My Soule haue patience and expect a while, for to morow or with in ſome ſhorte tyme, by receyuinge the B. Sacramēt, thou shalt be with thy Sauour

in his heauenlie Paradise. For whersoever  
it pleaseth Christ to be, there are we sure  
that Paradise is.

11. Consider that by oft frequentinge  
the B. Sacrament thou art now become  
a cōwrtiar of that heauenly Pallace of  
our Lord, that thou fittest with him at his  
royall banquet, and art fedd with that  
most precyous foode of all other, the  
very flesh and blood of our Lord and  
Sauour. If Christ when he conuerfed  
here on the earth, had only once called  
thee to his table, wel mightest thou haue  
thought thy selfe thereby most happy.  
How farre then now dost thou excede  
in happines, when thou dost not only  
sitt at his royall table, but art fedde with  
the most pretious foode of his sacred  
body. Neuer was there found a Mother  
so aboundinge in loue, that she could  
be moued therby to feede her childe with  
her owne flesh: yet here at this table  
it pleaseth Almighty God, to sett before  
vs to eate, the very true flesh of his most  
deare and only Sonne.

12. Consider, that God doth bestowe  
on thee and euerie one that worthelie  
receiueth the B. Sacrament, more and  
greater spirituall benefittes then euer he  
gaue to any creature in this worlde: for  
when



when he doth giue vnto vs the verie fleshe and blood of his most dearly beloued Sonne, he giueth vs also therewith, the merites and benefitts, that by the effusion of the same moste pretious blood were gayned. Wherefore iustlie may we be helde the happiest of all creatures that doe liue in this worlde, and iustly may we say: *He hath not done the like to any other nation.* For how many Dukes, Princes, and Kinges are there that neuer obtayned so great grace, or so highe a fauour and happines. Psal.  
147.

13. Consider that so ofte as thou receauest this holy Sacrament, thou layest thy mouthe to the wounde of our Sauours side, and as *S. Chrysostome* saith, suckest from thence his moste pretious blood, & there by doest participate with him of his holie spirite, and of all his merites and vertues. And like as he that eateth meate, conuerteth and turneth it into his owne fleshe: euen so he that receiueth Christ in the B. Sacrament, maketh thereby Christes giftes and merittes to be his owne, & is also after a sorte conuerted into his sacred body. Whereby it followeth that our heauenly Father, with the same Fatherly eies where with he behouldeth Christ as his moste deare

Gen.  
27.

Sonne, with the verie same eies he behouldeth and looketh on vs, euen as on the members of the same his beloued Sonne. And like as the Patriarche *Iacob* beinge apparelled in the garments of his brother *Esau*, receiued the cheifest blessings due to his eldest brother: so we beinge apparelled in the B. Sacrament with the fleshe of Christ, receiue thereby from God many spirituall benedictions.

14. Consider that as Christ, moued there vnto by an infinite loue, ordained this holie Sacrament: euen so with the like infinite loue, he daylie giueth himselfe vnto vs in the same. If a gifte or present althoughe but of finall valew, were giuen by some great Prince, with a moste kinde and louinge affection to one that were of meane and poore estate, it would be moste thankfullie taken, and kepte and preferued in highe account. How much more oughte we to esteeme this present which is bestowed vpon vs in the moste B. Sacrament, beinge a gifte of infinite valew, giuen of an infinite loue, and by the Prince of all Maiestie and glorie? For who giueth it but only God? what is giuen but only God? Who inviteth to this table? Who prepareth it? Who

Who serueth and attendeth; but only God the creator of all things?

15. Consider that Christ to the end he might bestowe on vs these benefitts, gaue and powred our for vs, all his moste pretious blood. And that he might heape abundantly vpon vs al his blessinges, he suffered for our sakes all sortes of shames and reproaches, and patiently endured death to giue vs life. When the Iewes deuised and prepared the moste cruell torments for him on earth, then prepared he for vs all the ioyer and comfortes in heauen. And when rodde, thornes, gall and vineger, the Crosse and lawnce were prepared for him, with more cruell torments then can be expressed; euen then did he prouide for vs, the delights and happines of his euerlasting kingdome. For he saied to the Theefe hanginge on the Crosse: *This day shalt thou be with me in Paradise.*

16. Consider with thy selfe how many millions of men there are liuinge in this worlde, which neuer attained to this heavenly treasure. And although many haue knowen the benefit and comoditie of it; yet alas how few there are who seeke to frequent it: and if sometimes there be desier oft it, yet opportunitie is

often wantinge: & hauinge opportunitie,  
yet consider againe how one thinge or  
other debarreth them from vsinge it.  
How many thinkest thou liue this day in  
Germany, in France, in England & other  
contries that would desier, if they mighte  
obtaine it, but the verie crummes that  
fall frō the table of our Lorde, and yet the  
occasion and opportunitie is not offered  
vnto them? How many are there that  
would hould them selues thrice happie,  
if but once in one monthe they mighte  
be worthie to be guesstes at this sacred  
table of our Lorde? How many religious  
and anointed persons trowest thou liue in  
this worlde, that are vtterly debarred the  
frequentinge of this Sacramēt? Wherefore  
worthelie may we say, that haue fit  
opportunitie to come to receiue it often.  
*What shal I giue againe to my Lorde for  
all the benefits he hath bestowed vpon me?*  
What shal I render for so vnspeakable a  
fauour? *I wil receiue the chalice of sal-  
uation moſte willingly, and any cupp  
whatſoeuer though he neuer ſo bitter; I  
wil call vpon his bleſſed name, and it will  
taſte in my mouthe moſte ſweete and  
pleaſant, I wil yeeld and deliuer vp my  
youdes vnto him, I wil abandon and re-  
nounce as I promiſed in Baptiſme, all the  
vanities*

Psal.

15.

vanities and pompes of this wretched worlde, and to be readie to die for the only desier & loue of Christ my Sauour. For, *Molte precious in the sighte of our Lorde is the death of his Saintes.*

---

*Certaine Godly and deuoute admonitions for the more wuerthy preparation to the B. Sacrament, answeringe to the former Considerations; the first admonition answeringe to the first, the seconde, to the seconde, and so in order.*

1. **F**irst consideringe that so often as thou frequentest the B. Sacrament: thou art visited by God & made partaker of his presence: of duety thou oughtest to renounce and abandon, all the vanities and pleasures of this world: henceforth no more to frequent tauernes and banquets, no more to follow playes & vaine shewes, nor to haunte hereafter danfing at weddinges: to fly and shunne all wanton meetings of youth, vterly to relinquish and neuer to desier againe, any worldly or voluptuous pleasures: and carefully and diligently to keepe watch ouer thy harte, and dayly to pray to God, that sith thou desierest to haue thy mynde recollected,

Is. 2.

recollected, it will please him to expell and cast out of thy soule, all kinde of vanities and worldly distractions, euen as Christ expelled the buyers and sellers forth of the Temple.

Gal. 6.

2. Seeinge thou art so honored by this holy Communion, worthely oughtest thou to contemne all worldly honours: that thou maist say with the Apostle Saint Paule: *The world is crucified to me, and I to the worlde.* For to what end should he esteeme the honoures of this world, who seeth him selfe so honoured and esteemed with God, with his Angells, and with all the Sainctes in heauen? The holy Fathers in tymes past duly considering this, desired to be accompted & reputed here as fooles, and abiectes.

Matt.  
23.

3. Euen as the Temple or Church where the holie sacryfice is offered vp, ought to be kepte most cleane, and decently adorned: so imagin and thinke that thy harte ought to be, which is the Temple and habitation of God, in which thou must dayly prayse and glorifie his holie name, and say to all thy euill thoughts, and wicked desiers: *My house is the house of prayer*, and the Temple of God, *but you will make it a denne of theenes.*

4. He that often frequenteth this holie Sacrament,

Sacrament, is made and becometh, the Tabernacle of the most B. Trynitye. Therefore euen as the Tabernacle is accustomed to be kept from all soyle and vncleanlines, and carefully defended from theeues and other violence: So much more ought our soule and body to be preserved from al spott of syn, & strongly defended against the assaults and temptations of our capital enemies, the world, the flesh, and the deuill.

5. Consideringe that so often as thou receiuest the B. Sacrement, thou art made as it were the Mother of God; thou oughtest to desier and endeouour all that thou canst, to imitate and follow the virtues of the Mother of God: and principally, that most perfect and absolute resignation of her selfe, and of all thinges what soeuer that appertained vnto her, into the hands of God, that thou maiest say with her so often as thou receiuest, the B. Body of our Sauour: *Behould the handmayde of our Lorde: be it to mee accordinge to thy vvorde.* Which words when she had pronouncd: she presently became the Mother of Christ.

6. And seeinge that thy soule by receiuinge the B. Sacrament, is made the Relyquary of the Body and Bloode of

our

our Lorde, which exceede in the highest degree the Reliques of all Saints whatsoever: thou oughtest euer to haue most diligent care, that this Reliquary be preserved, from all filth and pollution of sinne: and also that it be adorned with the glittering gould of charitye, with the bright shyninge siluer of chastitie, and with the orient pearles & rich stones of al spirituall vertues, especiallie knowinge how much the health of the soule is to be preferred before al worldly treasures.

7. And consideringe that thy flesh so oftē as thou doest cōmunicate, is touched by the blessed and sacred flesh of Christ; great reason it is, that by Christ thou preserve it, by Christ thou feede and nourish it, for Christs sake thou doe loue it, & be carefull that no euill once defile it; imaginige it to be nothings else then a holy chalice, or some other consecrated thinge, which for reuerence sake none ought to presume to touche.

8. Euen as the Sepulcher where the body of our Lord was layde, was new and cleane, neuer before hauing bin vsed of any; euen so, ought our soules to be cleane and vnspotted, so often as we receaue the most B. Sacrament: The Body of Christ was wrapped in a most pure and cleane



cleane Syndon. The same Body of Christ is likewise layde by the Priest on the Altar in a pure and cleane corporall. The Host it selfe is pure and white: and the Priest being redye to celebrate, doth twice wash his hands; to signify vnto vs, with what purity and cleanes of conscience Christ is to be receiued in this holie Sacrament.

9. Thou must with great alacrity and exultation of spirit as a cheerfull Hoste receyue thy Lorde and Creator: not respecting thy owne imperfections, but the exceeding goodnes of him whom thou receyuest in to thy howse. For he cometh to thee only to that end, that he may supply al thy defectes, cure thy infirmities, enrich thy pouertye, and furnish thy soule with al varietie of spiritual perfections.

10. Even as in Paradice God is perfectlie loued, his holy will performed, and only his glory sought, and desired: so, he that doth often frequent the B. Sacrament, beinge made therby as it were the Paradice of God, ought to endeavour to the vttermost of his power, to loue God in all perfect maner, and in all things to conforme him selfe to his blessed will, and in every place, tyme, and occasion to  
; seeke

*Psal.*  
113.

78

*Of frequentinge*

seeke that only which is most to his honour, vttterly contemninge and treadinge vnderfooote his owne, and sayinge with the Prophett: *Not to vs O Lorde not to vs, but to thy holy name giue al honour and glory.*

11. Now that thou art become one of the cowrt of God and a guest of heauen, consider how humble, how pure, and euery way how pleasinge thou oughtest to appeare in his sight. For if thou wert daylie invited to some great Princes table, how careful wouldest thou be, to present thy selfe before him, in al comelines and decencie, not enduringe any spot of vncleanes ether in thy countenance or attyare? If then thou wouldest haue so great a respect in cominge to the table of a temporal Prince: how oughtest thou to prepare thy selfe beinge inuited to the table of the kinge of heauen?

12. Consideringe that in receiuinge the B. Sacrament, God daily bestoweth on thee new graces and fauours, adorneth thy soule with new giftes and honors, and enricheth thee more and more with new encrease of meritts & other spiritual blessings: what then remaineth but that thou likewise more and more endeauour againe to loue him, magnifie, and laude him,

him, wholly to dedicate and consecrate thy selfe vnto his seruice, and to direct all thy thoughtes and actions only to his glorie?

13. If so often as thou comest to the B. Sacrament, thou puttest thy mouth to the side of thy Sauour, and from thence drawest the sucke of the moste pretious blood of Christ: What care and watch oughtest thou henceforth to haue of thy mouthe and tounge? What dilligence to restraine them from vttering any vaine or immodest speeches? What studie and endeavour that thy tounge be alwaies busied in magnifying Christs sacred blood and passion, and extolling his goodness for this vnspeakable benefit? crying out with the Apostle. *God forbid that I should reioyce, but in the crosse of our Lords Iesus Christ.*

14. If Christ of his infinite loue haue left him selfe vnto vs in the most B. Sacrament: why then should not we receiue him againe, (if so it weare possible) with like infinite loue? yealdinge loue for loue; and gratitude for gratitude. At least wise let vs receiue him, that he may fill and replenish vs with true charity, which is the weddinge garment wherby we may be present at this sacred weddinge table,  
be made

be made worthy to receaue him, who is the God of loue, and fountaine of all goodnesse.

15. If Christ to bestowe on vs this most delicious foode of Angels, would shed his owne sacred blood, and giue vs the same entirely in the holie Eucharist: why should not we, that we mighte but euen once receiue the same, shede for him our deereft blood? Why should not we pay, blood for blood? Giue a sinner, for an innocent? A thinge of no worthe, for a iewel of such price? Why should not we desier, and wishe from our verie hartes to shed the same, euen to the vtmost drop for so louinge a Sauour?

16. If finally he hath bestowed on vs that which he hath denied to so many other nations, and doth yet daily deny; how many, and how great thanks oughte we to rendar vnto him, for this so singular loue and bountie towards vs? And in regarde we are vnable to giue worthie and due thanks, so much the more oughte we to esteeme and reuerence this diuine Sacrament, & the oftner to frequent it; that he him selfe in vs, and by vs, may supply those thanks to him selfe, which we, if we were able, oughte to rendar vnto him.

A ME-



# A MEDITATION OR

*prayer vpon the Pater noster, to be vsed  
of such as frequent the holie  
Communion.*

**F**OR euer be thou blessed most sweete  
te and eternal Father that it hath  
pleased thee of thy infinite mercie, to  
bestowe vpon me the minde and oppor-  
tunitie, so often to receiue in the holie  
communion, the most sacred body and  
blood of thy dearely beloued Sonne, to-  
gether with his most blessed soule and  
diuinitie. For which most singular gra-  
ce and bountie, what shal I most wret-  
ched creature euer be able to render vnto  
thee

thee? If I were Lorde and Prince ouer a thousand worldes, and for thy loue should vtterly forsake and abandon them al, what were this in comparison of so vnspcakable a benefit? If I had a thousand liues, or so many as haue bin euer since the first creation of the world vnto this instant, and freely for thy sake should expose them al to death, what were this in respect of receiuing this diuine and heavenly misterie? yea were it but once al the dayes of my life? O my Lorde thou hast called me being a most vnworthie and vile wretche, to be partaker of a treasure which exceedeth al vaw. And neglecting many thousands who would haue bin far more gracious in thy sight, hast provided for me the most vnworthie of al others, that I might often frequent this sacred Table. Graunt me therefor sweete Lorde thy especial grace, to remove for the time to come, al letts & impediments, to abandon al pleasures and worldly delightes, and to cast of al feare and perplexitie which my sinnes are wont to bring me.

## OVR FATHER.

O My sweete God, why doth not my soule without ceasing and intermission, yeald thanks vnto thee? Why doth

doth it not euer thinke on thee? Why  
doth it not euer praise thee? Why doth  
it not without end, blesse and sanctifie  
thy Maiestie: seeing that like a most  
louing Father thou dost vouchsafe to  
enrich me with thy grace, and with all  
heauenly blessings? What wilt thou  
deare Father, that I thy most vnworthie  
childe doe craue and desire of thee?  
Behould I humbly desire the true spirit  
of a childe, that without al seruile feare,  
and with assured confidence, I may  
worthelie approache to this most vene-  
rable Sacrament.

*WHICH ART IN HEAVEN.*

Transforme my soule o Lorde into a  
most pure, & most shining heauen, seeing  
thou bestowest vpon me, the sacred body  
and blood of thy most deare Sonne, who  
together with thee hath created both  
heauen and earth, and al thinges therein  
contained. Graunt me sweete Father  
some litle tast of that happines and feli-  
citie, which the Saintes with thee enioy

in heauen: that henceforth I desire

not any earthly pleasures, but

wholy may longe after the

heauenly delights of

this Angellicall

subsistance.

NAL

**HALLOWED BE THY NAME.**

Sweete Father graunt vnto me thy  
 aboundant grace, that I may be able to  
 render vnto thee condigne and worthie  
 thanks for this so highe a benefite  
 bestowed vpon me: that I may euer  
 sanctifie and praise thy most holie name,  
 & extoll thy goodnes and maiestie, to al  
 those who haue not knowledge of thee.  
 And that in al my actions whatsoeuer I  
 take in hand, I may only seeke the ad-  
 uancement of thy glorie.

**THY KINGDOME COME.**

Raigne for euer O Lorde in my harte,  
 which euen now most freely I surrender  
 into thy handes. Let not that fowle spirit  
 the deuil euer haue any part in me. Let  
 not my filthie flesh beare any rule ouer  
 me, which euer is at debate and warre  
 with my soule. Let not the lone of this  
 worlde, or the allurements of sinne de-  
 ceiue me, which caused thy deare Sonne  
 to suffer his moste bitter passion for me.

**THY WIL BE DONE IN EARTH AS**

*it is in heauen.*

Teach me sweete Lorde to fulfill thy  
 holie wil, in euerie place, in euerie time,  
 and in euerie occasion: with cheerfulness,  
 readines, and a ioyfull harte, euen as doe  
 thy glorious Saintes and Angels who for  
 euer



euere raigne with thee in thy heavenly  
kingdome.

**GIVE VS THIS DAY OVR**  
*daylie bread.*

Graunt me O Father, a most feruent  
desire wherby worthely to receiue this  
diuine Sacrament, worthelie to eate this  
true bread of Angels. I craue sweete  
Lorde euere to haue the tast of it in my  
mouth: I craue puritie of harte when I  
shal receiue it: A cleane tounge where  
with to touche it: A discret Priest to  
administer it: And a deuout intetion with  
dwe reuerence to adore it.

**AND FORGIVE VS OVR TRESPASSES**  
*as vve forgieue them that trespasse  
against vs.*

O my Lorde graunt me I beseeche thee  
perfect remission of al my finnes, and  
a hartie detestation to hate and loath  
them. Giue me likewise a prompt and  
willinge minde that I may be euere  
readie for thy sake, to pardon and forgieue  
al iniuries done vnto me.

**AND LEAD VS NOT INTO**  
*temptation.*

Tread downe sweete Lorde with thy  
heavenly presence, my ghostlie enimie  
that daylie lieth in waite to entrap me,  
that I nether assent being deceiued, nor

yeald being afflicted to any of his temptations. And graunt me I beseeche thee thy heavenly grace, that both in prosperity and aduersity, I euer may beare a patient, resigned, and constant minde.

**BVT DELIVER VS FROM EVIL.**

*Amen.*

Deliuier me o merciful Father from all euil and vncleanes of sinne, whereby I may be daylie prepared to receiue my B. Sauour in this venerable Sacrament, that after this mortal life I may euer laude & praise thy diuine maiestie world without end. *Amen.*

---

**A MOST SWEETE AND LOVIN-**

*ge conference of God the Father with a deuout soule, answeringe to the former petstion.*

**O** My soule who art often thus gratiouſlie admitted to be partaker of so highe and noble a treasure, securely maiest thou, and oughtest thou to haue accesſe vnto me, as to a most louinge Father: and seinge that I doe not refuse thee, no cause hast thou to flie from me. Nether doe thou imagine that I am auſiere, cruel, or any way rigorous, but a most

most tender, louinge, and merciful Father; for daylie hast thou experience of my great beneuolence, liberality, and kindnes towardes thee. And therefore rightlie mayest thou call me Father, and aske of me al grace that is contained in the *Pater noster*, offeringe it vp vnto me as thy humble petition.

Haue confidence then my Daughter, thy sinnes are forgiven thee. Deare daughter and not an handmaide, haue confidence I say, that I haue freely pardoned thee al thy sinnes and offences. Knowest thou not that wheresoeuer lighte approacheth, al darknes vanisheth? Where life abideth, death neuer preuaileth? That God entringe, the deuill and sinne doe presently flye? Art thou ignorant that the Stable wherein my B. Sonne was horne, was presently turned into a Paradise? The Desart wherein he liued, chaunged into a mansion of Saintes? The Crosse once moste ignominious, after his passion to become venerable? His Sepulcher, made glorious? And what hath moued me this day to conuerse with thee, but that thou art my loue and delighte, and that I might make thee seeme gracious in my eye, and giue vnto thee the true spirit of a daughter? wherby thou

B 2 mightest

mightest call vpon me saying. *Our Father*. If therefore thou loue me as a daughter ought to doe, and like a daughter behauest thy selfe in my sight, what cause hast thou to distrust in me? Why tremblest thou where is no cause of feare? What dout canst thou haue, if thou hast done thy endeauour truly to confesse thee? If it be that thou art not certaine that I haue chosen thee for my daughter, then here againe I take thee for my daughter, and as a deare and beloued daughter, doe now welcome and entertaine thee.

Consider that for thy sake I haue created the heauens, and that for to redeeme thee I haue sent my only Sonne from heauen, who euen from his infancie, began for thee to sheed his most pretious blood, wepte for thee when he was circumcised, and for thy sake was called *Iesus*, that for these benefits thou shouldest say. *Hallowed be thy name*.

Call to minde that I haue made him the seruant of men, to the intent I might make thee a *Queene* of heauen: and that by a longinge and seruient desier to be with me in my glorie, thou mightest say. *Thy kingdome come*.

Remember that for thy sake he humbled

bled him selfe, and that he became obedient, euen to the death of the Crosse, that thou mightest resigne thy selfe vnto me and say. *Thy wil be done in earth as it is in heauen.*

Thou canst not be ignorant that I gaue my Sone to eate the bread of sorow, that thou mightest be nourished with the sweete tastinge bread of the worde of God. And that for thy sake I haue left him in the moste B. Sacrament, that thou mightest bethere fed with his flesh, and as it were made dronke with his blood, and finally become a daylie guest at my Table, and say. *Giue vs this day our daylie bread,* How thinkest thou then I could permit thee to sit at my Table, if I were offended and displeased with thee, or if I did not loue thee as my dearly beloued daughter?

Thou canst not be ignorant that I haue laied on the shewlders of my only Sonne al thy finnes and iniquities that euer thou hast committed, and that I haue accepted his paines as a full satisfaction, and also haue left vnto thee his most pretious blood, that therewith thou mightest pay thy vttermost dett, and say. *Forgiue vs our trespasses.* Which blood thou receiuest, so often as thou receiuest

my Sonne in the B. Sacrament. By reason whereof I looke not vpon thy sinnes, for the partialitie of my loue obscureth thy defectes. Nether doe I behould in thee that which is thine, but that which is myne: not with the eie of a strict iudge, but of a most louinge and kinde Father. For if I should seuerely looke into thy sinnes, to what end had I created thee at the begining? Consideringe also that I haue made thee a reasonable creature, not vnreasonable: a Christian, not an Infidel: a Catholike, not an Heretike; and for that cause doe I feede thee with this swete and heauenlie Manna, and not with the sower Onyons and Garlike of Egypt.

Thou canst not be ignerant that I suffered my only beloued Sonne to be nayled to the Crosse for the purginge of thy sinnes. And that I would haue him forgiue his persecutors that deprived him of al he had, and lastly of his life, thereby to leaue an example vnto thee, that thou mightest likewise pardon and forgiue thyne enimies, and say. *As vus forgiue them that trespassse against vs.*

For if I would pardon and forgiue those cruel enimies, that in my owne sight most barbarouslie crucified my only Sonne; at the which sight the earth

was amazed and trembled, the Sunne was obscured, the rockes did cleave and rent in sunder, the monuments opened, & the dead beinge astonished arose againe, if I say, I haue pardoned such haynous offenders, wil I not pardon thee that louest me and desierest to be myne? I that haue forgiuen, & giuen life vnto my enimies, is it likely that I wil suffer myne owne daughter to perishe? When thou didest refuse and denie to be myne, euen then was I pleased, that my only Sonne should die for thy redemption; and wil I now thinkest thou be vnmindful of thee, when most willingly thou doest offer thy selfe vnto me? If I haue bin so bountifull and mercifull to the murderers of my Sone, wil I be so seuer to thee that so oft receiuest him into thy hart? How canst thou thinke it my daughter, my delight?

When as thou only followedst after wordly vanities, and turnedst a way thy face from my sighte, I yet loued thee, expected thee, bare patiently with thee, protected thee from fallinge into great perilles and dangers, and euermore requited thee with good for euil; & wil I now when thou resignest thy selfe wholie vnto me, renouncest the worlde, detestest al sinne, art ready rather to die then once

to offende me, and with such feruent desire inuitest me to rest in the harbour of thy hart, wil I forget thee thinkest thou? Wil I turne away from thee, and render euil for good vnto thee?

Is it vnknownen vnto thee that I suffered my B. Sonne to faste fortie dayes and fortie nightes in the desert? to be conuersant amongst wilde beastes? and there to be temptred of Sathan? Al which I haue done to this end that thou mightst not be ouercome by any wicked suggestions, but euer mayest say. *And lead vs not into temptation.*

Is it vnknownen vnto thee, that to ease and disburthen thee of al incumbrances, I heaped and burthened my owne Sonne with al maner of afflictions? How then canst thou thinke that I seeke thy hurte, or rather not thinke that I wholie seeke thy good? For if I wished thee ill, then would I permitt thee to doe as offenders doe, then would I neuer haue so louinglie bestowed my only Sonne vpon thee. Thou canst not therefore thinke that I wishe thee hurte, if thou doe but remember this so great a bountie. If thou remember what is past, thou shalt easily vnderstand how wel I haue wished thee, ~~that would~~ haue my only beloued Sonne  
to die



to die on the Crosse for thy redemption. If thou wilt consider what is to come, thinke that I haue prepared for thee the kingdome of heauen, where my selfe and all my Saintes in blisse, doe with ioy and exultation expect thy cominge. Is not this a signe of my loue, and not of my indignation? But if thou respect only that which is present, then doe but remember that thou art fed with the flesh and blood of myne only Sonne.

Now then bethinke thy selfe O soule, shake of al these scruples, and lay aside al this inordinate feare, and euen as I offer my selfe vnto thee like a most louinge Father, so doe thou present thy selfe before me as it becometh a louinge daughter. Behould I daylie make thee as it were a cleare shininge heauen, that so I may inhabit the secret corners of thy hart, whether I resorte that I may purifie thee and replenishe thee with peace, and withal kinde of happines. Behould also thy Sauour I E S V S my Sonne euer readie in al thy needs, who cometh to giue thee life, and not to take it from thee, whose loue to thee is such, that to deliuer thee from death, he would die him selfe; receiue thou him therefore with a glad and ioyful desire. Behould he

B s

cometh

cometh to thee that he may raigne in thy hart: if therefore he be with thee, who shal be against thee? If he rule and guide thee, what can be wantinge vnto thee? I am no tirant o Daughter, nether deale I like a tirant with thee. I am thy Lorde ful of al mercie and gentlenes, and with a hart replenished with al Fatherly loue, I come to meete and imbrace thee, euen as the Father receiued the prodigal childe, when his hart was moued with al tendernes of affection towards him.

Thou knowest, o Daughter, my will and pleasure, which desiereth only thy sanctification, thy life and happines. Wilt thou haue a signe of my loue towards thee? See then how I feede thee with the flesh of my only beloued Sonne? What greater dainties could I bestowe vpon thee? What present of more price? What other Sonne haue I to giue thee? Thinke then how I haue remitted al thy sinnes, both past and present, and consider with thy selfe, that neuer would I haue bestowed my only Sonne vpon thee, if I sawe any thinge in thee that mighte offende myne eies. Finally when I giue thee my Sonne, I giue thee weapons against thy temptations wherwith thou mayest defend thy selfe from al perrills & dangers

dangers, and say. *Deliver us from euil.*

Receiue him therefore oftē with inward ioy and exultation, that thereby thou mayest delighte him, whose delighte and pleasure is to be conuersant with thee. For this was the cause why I adorned thee with the noble giftes of reason, vnderstandinge, and other spiritual ornaments, that thereby I might daylie bestowe him vpon thee: nether doe I thinke that I bestowe any thinge on thee, when I doe not freely giue my deare and only Sonne vnto thee.

## A MEDITATION VPON THE

*Aue Maria, fit for such as frequent the  
B. Sacrament.*

### HAYLE - MARIE.

**R**ightly may we beleue, that the Gardian Angel saluteth that soule, which often receiueth the B. Sacrament, with the same wordes, that the Angel Gabriel saluted the B. Virgin Marie, when he greeted hir, and with great reuerence and sweetnes said vnto hir. *Aue.* That is free, from al woe, to wit, al kinde of sinne. For by the cominge of our Lord in this most B. Sacrament, al venial

sinnes past & ptesent are freely remitted: as also such secret mortall sinnes which the penitent had ether forgotten, or whereof he hath not had sufficient contrition; and further, new grace is bestowed vpon vs, whereby we may auoide the danger of renuinge any more our former offences.

#### FVL OF GRACE.

How can that soule but be ful of grace, which often receiueth the author of grace? The fountaine and springe of al grace? And him, who to the end he might infuse into our soules his grace, would exhaust and poure out al the blood forthe of his owne veines? Who chiefly tooke vpon him our humane nature, that he might wholie replenishe and fil our soules with diuine fauours. Who cōtinually standeth and knocketh importunately, saying. *O Daughter giue and resigne to me thy hart.* Vrgeing vs by diuers wayes, that we would aske and demande of him his abundant grace: and for this cause he inuiteth vs to thee foode of Angels, that thereby our hartes may be more and more filled with the same; wherupon this B. Sacrament is called *Eucharist*: which signifieth good grace.

#### OVR LORDE IS WITH THEE.

**M**ath not that soule our Lorde with  
 hir,

hir, which often receiueth in the B. Sacrament, the Father, the Sonne, and the Holie Ghoste? Hath she not God with hir, that often receiueth the Diuinitie and Humanitie of our Sauour IESVS? Hath she not our Lorde with hir, who lodgeth Christ as a guest, and intombeth him within the sepulcher of hir hart?

**BLESSED ART THOV AMONGST**  
*women.*

May not that soule wel be said to be most blessed, moste happie, & most highe in the fauour of God, that so often is visited of him, and so often is honored with his diuine presence, and is made as it were the Mother of God, and temple of the Holie Ghost, the tabernacle of the most B. Trinitie, and the Reliquarie of the sacred bodie and blood of Christ? That soule I say that is created by the verie hand of God, and is daylie fed with the flesh of his most deare and only Sonne?

**AND BLESSED IS THE FRUTE**  
*of thy wombe IESVS.*

These wordes also after a sorte, may be applied to the deuout soule partaker of the B. Sacrament. For first most blessed is that mouthe that receiueth this blessed fruite IESVS. Blessed is the breast that beareth

beareth and keepeth it. Blessed is the memorie that remembreth it. Blessed is the vnderstanding that alwayes thinketh on it, and blessed is the hart that alwayes loueth it; from whence proceede, chaste thoughtes, holie desires, heavenly loue, and al diuine frutes.

**HOLIE MARIE MOTHER OF**  
*God. &c.*

Wel may that soule be called holie, and the mother of God, which whē she receiueth the B. Sacrament, receiueth the holie of al holies, and beareth in hir the verie same frute, which the most B. Virgin Marie carried nyne moneths within hir wombe.

---

*Meditations vpon the Creede, fitt for those  
that frequent the B. Sacrament.*

1. **I** *Beleue in God the Father Almighty.*  
If he be omnipotent, then he can: If he be God, then he knoweth: If he be our Father, then wil he helpe vs in al our necessities, comfort vs in al our tribulations, pardon vs our offences, and most louingly embrace vs, euen as did the tender Father of the prodigal childe when he returned againe vnto him.

2. *Maker*

2. *Maker of heauen and earth.* Why did he create heauen and earth but for me? And when did he create them for me? when I was yet vnborne, when as yet I was nothinge. By what did he create them? Thoroughe his infinit loue, and that I mighte euer enioy him in heauen. If then he had me in so sweete a memorie before I had any beinge, is it likely that now he wil forget or be vnmindful of me? He loued me before I was, knowinge in his wisdome what I would be; and now that he hath made and created me of nothinge, is it likely that he wil hate me? Can this stand with Gods sweete nature and infinite goodnes?

3. *And in Iesus Christ his only Sonne our Iorde.* He was called *Iesus*, which signifieth a *Saujour*, because he wrought our saluation. And who did he saue? me, althoughe he knewe before what I would proue, to wit, vngrateful, peruerse, rebellious, and a most wicked wretch. From what did he saue me? From death, the deuill, hell, and sinne. By what did he saue me? By his only goodnes, his only loue, his only mercy. When did he saue me? Longe before I was borne. How did he saue me? By sheadinge his pretious blood, enduringe most cruel torments,  
and

40 *Of frequentings*  
and sufferinge a most bitter death. Why  
then should not I firmly hope in this  
my only Lorde, that hath done al this to  
saue me, a most vnworthie seruant.

4. *Who was conceived by the Holie  
Ghospite.* For my sake and to worke my  
saluation he came downe from heauen,  
where Angels, Archangels, and al the ce-  
lestial court did serue and attend him. For  
me he would be incarnate, and for the  
space of nine moneths, lie inclosed in the  
wombe of the B. Virgin.

5. *Borne of the Virgin Marie.* For me  
and to worke my saluation, was he borne  
in Bethelern. And in what place there? In  
a poore staule or stable. At what time of  
the yeare? In the depth of cold winter,  
and then was he laied no better then in a  
manger, where he by whose omnipoten-  
cie all thinges were created, had neede  
of hay to lie vpon, and the breath of  
dumbe beastes to keepe him warme.

6. *Suffered vnder Pontius Pilate.* Who  
suffered? The verie Sonne of God. What  
suffered he? Innumerable stripes, vn-  
speakeable reproaches, incredible torments.  
For whom did he suffer them? For me,  
knowinge how vngrateful I would be  
in time to come. By whom did he suffer?  
By the most abiect and cruel wretches  
char



that euer liued . Why did he suffer?  
Therby to purchase my redemption and  
saluation.

7. *Crucified.* For my sake was he crucified . And who was he that was crucified? The only Sone of God. With whom was he crucified? In the midst betwene two theeues . Where was he crucified? Vpon the mount Caluarie , a most infamous and loathsome place. At what time of the year? When the whole world should repaire to Hierusalem . In what maner was he crucified? Naked, and set as is seemed to be scorned of al men . O most doleful and lamentable spectacle.

8. *Dead.* He died thorough thirfte, that he mighte as it were make vs drunke with his blood. Lost his owne life to ransom ours, euen he that giues life vnto al men . O my soule what thinkest thou? what canst thou answer hereunto?

9. *And buried.* For my sake his most pretious body became a dead coarfe ; O matter of amazement. And fortie howers remayned in the Sepulcher ; A thinge neuer enough admired.

10. *He descended into hel.* For me he descended into hel , that thereby he mighte deliuer me from the bitter torments of hel . How oft alas had I fallen  
headlong

headlong thither, if he had not of his great mercie houlden me back? How often hath he with his omnipotent hand, pulled me out from thence as it were by violence?

11. *The third day he rose againe from the dead.* For me the third day he arose from death, conuersing with those few that were his faithful frendes, comforting them, and eatinge amongst them, and shewing vnto them his most sacred body, neuer remembring the iniuries done vnto him; finally cherishing, and cheeringe them by al meanes possible, he him selfe hauing no necessitie of their indeuours.

12. *He ascended into heauen.* For my saluation he ascended into heauen, there to receiue for me the possession of Paradise, where being accompanied with the whole fellowship of heauen, he expecteth me with an incredible desire, that there deuoide of al feare, I freely may enioy the presence of the holie Trinitie, conuerse and liue with the most noble and blessed spirites, and for euer abound with al ioy, peace, & iubilie. And for this cause hath he created vs, and for this would he be present for vs wretched sinners in the most B. Sacrament.

13. *Sitteth*

13. *Sitteth at the right hand of God the Father.* For vs and our saluation he sitteth at the right hand of God the Father, hauing vs continually in his memorie. A most sweet memorie, a most holie memorie, a memorie ful of all consolation; euer without intermission speaking to his Father for vs. And what doth he obtaine? Peace, recōciliation, & remission of our offences. In our behalfe he sheweth daylie his woundes to his eternal Father, offering vp his sacred death, life, and passion. The mother sheweth to hir Sonne to obtaine mercie for vs, the breast where with she gaue him sucke. And the Sonne againe sheweth to his Father, his woundes and scarres which he suffered for vs. What can the Sonne denie to such a Mother? Or what can the Father denie to such a Sonne?

14. *From thence shal he come to iudge the quick and the dead.* For vs, and for our greater glorie, he shal come most glorious at the day of iudgment, to praise and extoll vs in the presence of the whole worlde, and in great honor and triumphe to carrie vs glorified, to raigne with him in his kingdome, thereby to exalt vs who here haue bin humbled, there to glorifie vs who here haue contemned glorie.

15. *I beleue in the Holie Ghoste.* For vs, and for our saluation he sent downe the Holie Ghoste, the Spirit of loue, the Spirit of peate, the Spirit of deuotion, and of al sweetnes and consolation: that we might alwayes loue him, alwayes reioyce with him, alwayes be linked and vnited with him in a most sweete bond of loue and charitie, alwayes be holie like as the children of a most holie Father; that our soules being replenished with the Holie Ghoste, we may lead our liues in al sanctitie and holines, and in the end enioying the company of the glorious Angels, may sing incessantly, *Holie, Holie, Holie.*

16. *The Holie Catholike Church.* For vs, (and as euerie one may say, for me and my saluation) he first planted the Holie Catholike Church, which as a most louing mother might weane me with the sweete milke of the worde of God, and after might feede me with hir holie Sacraments: and sometimes by one meanes, sometimes by an other, might moue and stirre me vp to praise, loue, and serue him, that in the end for euer I might liue and raigne with him.

17. *The communion of Saintes.* For my sake hath he suffered his blessed Saintes  
and

and  
and  
mig  
gu  
ther  
Fath  
the  
men  
pres  
as  
tanc  
18  
fak  
stiru  
ther  
med  
sinne  
euer  
came  
was  
ascen  
19  
me,  
raise  
euen  
like  
king  
they  
this  
raign

and Martyrs, to be wearied, mortified, and afflicted with torments, that he might make me partaker of their singular meritts, and that I might offer them vp as myne owne vnto the eternal Father. And not only the meritts of al the holie Saintes, but euen his owne meritts who is the holie of al holies, to present them to his heauenly Father, as myne owne patrimony and inheritance.

18. *The forgiuenes of sinnes.* For my sake amongst other thinges he first instituted the Sacrament of Pennance; that thereby I might euer haue in store, a medecine to purge me from al filthe of sinne, and so to perseuer and continue euer in his grace. And to this end he came into the worlde, liued, died, and was buried; descended, rose againe, and ascended into heauen.

19. *The resurrection of the flesh.* For me, and for my greater glorie, he will raise at the latter day my flesh; that euen as with it I haue serued God, so likewise with the same I may enioy the kingdome of heauen. Thrice happie be they that so can chastice their flesh in this world, that it may for euer after raigne with him in glorie.

20. *Life*

20. *Life euerlasting Amen.* For me hath  
 he ordained euerlasting life, and for that  
 life he hath created, redeemed, called,  
 iustified, and sanctified me: that together  
 with him I may reioyce in his kingdome:  
 in the kingdome of eternal peace, eternal  
 ioy, and eternal rest. And that together  
 with the societie of al the holie Saintes  
 and Angels, I may praise his diuine  
 maiestie world without end,  
 Amen.

AN

I.  
 wo  
 they  
 to v  
 loof  
 both  
 rien  
 some  
 Sacra  
 and c



**AN EXHORTATION TO**  
*such as are often insuited by God to  
 receiue the B. Sacrament, that  
 they doe not omit it.*

**I. E**VEN as the tender and younge  
 plantes of flowers which are  
 wonte to be daylie watered, if carelesly  
 they be neglected by litle and litle begin  
 to wither, to decay in colour, and also to  
 loose their seet and sauoure: euen so, as  
 both the holie Fathers and daylie expe-  
 rience teach vs, it fareth with those, who  
 somtime haue deuoutly receiued the B.  
 Sacrament, and after haue growen slack  
 and careles in frequenting the same.

2. If

Matt.

22.

2. If our Lorde reprobued those who being inuited yet refused to come to the mariage: what wil he doe to such, who once hauing tasted the delightes of this heauenly banquet, doe after thorough slouth or negligence, absent them selues from it?

3. By how much the gift of some noble Prince bestowed on a priuate person, is of the more price and estimation: by so much the greater is the offence and iniurie, if such a gift be ether had in litle regard, or any way contemned.

4. If kinge Assuerus refused to accept hir for his wife who at his sendinge neglected to come vnto his table, and marryinge with an other, commanded forth with al the iewels and ritch ornaments to be taken from the first, and in his sighte to be brought and deliuered to the second: what wil God doe vnto him, that once hauinge tasted the sweetnes of this diuine Sacramēt doth afterwards omitt to frequent the same?

5. If God punished so seuerely the offence of Eue, for that contrarie to his cōmandement she did eate one forbidde apple: what punishment may we thinke he reserueth for those, whom hauing inuited to feede at his Table, giueing them  
his

y  
pa  
w  
to  
cō  
mi  
for  
cran  
8  
cran  
way  
by v  
furn  
com  
al af  
that  
quen



his most sweete and sacred flesh for their repast, yet carelessly forsake this heavenly foode, to glut them selues with the vnflauorie garlick and onyons of Egypt.

6. If God laied so seuerer punishment vpon the children of Israel, for that *Nũ. 11.* loathing the Māna they desired Quayles, in so much that they died sodainly as they werē eatinge their meate: what may we thinke he wil doe vnto those, who once hauing tasted this heavenly Māna, growe wearie & cōtemne the worthines thereof.

7. Euen as Esau, after he had sould to his younger brother Iacob the right of his patrimonie for a dishe of meate, was the whole remnaunt of his life perplexed and tormēted with sorrowes: so likewise they cōsume and spend the time of their life in miserie, who for a thinge of no moment, forsake our Sauour Christ in the B. Sacrament, who is their chiefe inheritance. *Gen. 25.*

8. The frequenting of the Holie Sacraments, is the most assured and directē way, whereby we may attaine to saluatiō, by which we may abstaine from sinne, furnishe our selues with vertue, ouercome our temptations, and stronglie resist al assaultes of our enimie. He therefor that once hauinge tasted, refuseth to frequent them, forsaketh the direct way that  
C leadeth

leadeth to his soules health, and in shorte time shal finde him selfe to abounde in al vice and wickednes.

**Cant. 1.** 9. The Bridegrome saith to his spowse in the Canticles: *If thou knowest not thy selfe, O thou most beautiful amongst women, goe forth and followe the footstepps of the flockes.* As if he should say. O fowle, the spowse of God, and thou who art gracious in the sight of our Lorde, and daylie by him art visited in the B. Sacrament, if thou doest not acknowledg this special grace, if thou doest not esteeme it, if thou doest not highly regard it, if thou sufferest it thorough thyn owne default to perishe in thee, thou becomest much worse then the verie brute beastes.

**Heb. 9.** 10. Saint Paul writinge to the Hebrues affirmeth. That he which once hath tasted the sweetnes of the Holie Ghost, and after doth neglect it, shal hardly euer after attaine the like grace againe: what then may we thinke wil happen to them, who hauing often felt the sweetnes of Christ in the B. Sacrament, doe yet willingly and of them selues refraine to frequent the same?

**Luc. 15.** 11. Euen as the prodigal childe so longe as he liued in his fathers house, found no want of meate or other necessities, but hauinge

hauinge once forsaken his father, fel into such extreame calamitie, that hardly he escaped to perishe thorough famine: euen so or worse, it befalet to such persons who forsake the wholsome foode of this diuine Sacrament.

12. As our Lorde complaineth against Judas sayinge: *If myne enimie had slayd me, yet would I haue forborne him,* but thou o man which didest feede with me of my most sweete meate, hast betrayed me. So may we thinke God to be offended with their ingratitude, who often hauinge participated of his mellifluous foode in the B. Sacrament, yet afterwarde forsake him & tourne to the world his capital enimie. Woe therefor vnto them that daylie receiuing so great benefits from God, doe after turne from him. Far happier had they bene if they had neuer bene horne.

*Psa. 54.*  
12.

Sant *Chrysostome* saith, that God is a most ialous Louer: And euen as he that dearely affecteth a virgin as his spowse, can not indure any riualles in his loue, in so much that if he perceiue hir to be enamoured, or hir affection set on any other, he presently resoluech to take away his life, thereby to gayne the loue of his spowse wholly to him selfe: euen

so almightie God dealeth often tymes with them whom he dearely loueth, when he seeth their affectiō placed on worldely creatures: as for example, when he findeth the parents with a disordinate loue addicted to their children, he often tymes taketh them away. The like may be said of riches, honours, and other worldely delighes: and herein especially appeareth his wonderful mercie towards vs, that euen by constrainte he enforceth vs, to flye vnto him.

So we reade that God tooke from his beloued seruant *S. Angela* of *Folingium* both husband and children, that they should be noe more any occasion to withdrawe hir loue from hym. The like also is read of *S. Catherine* of *Sienna*; and of an other holie Sainte, who being in one day deprived of hir husbände and three children, gaue hartie thanks to God, that now being freed from the cares of this world, she might after be more attentive to his holy seruice. For this cause Almighty God commanded *Abraham* to sacrifice his only Sonne, thereby to shew that our loue to him, ought to be aboue al loues, and that thorough no wordely creature, it ought to be let or hindred.

This

This loue is that weddinge garment, which God would haue al men to put on, who come to his heauenly Table. For how can he come worthelie or be a guest at this wedinge, that is clad or apparelled with the loue of this worlde? How can a worldlinge thinke to receiue him in this most B.Sacramēt, who neuer loued ritches but euer imbraced pouertie? Who euer refused honor, and was helde most contemptible? Who sought not after carnal delightes, but alwayes was ful of griefes? Who loued not his parents with any inordinate loue? And finally who nether for the loue of his Disciples whom he loued most dearly, nor for the loue of his B.Mother whom he tēdered aboue al other creatures, would refuse to suffer his most bitter passion, or diminishe any litle parte of the paines he was to endure for our redēptiō.

Lastely, he, euen he is receiued in this most B.Sacramēt, who being lifted vp on highe from the earth, honge al naked vpon the Crosse: thereby to shew vs if we desire to be his, that we ought to be naked and free from al inordinate affectiōs, & to loue him, & honor him aboue al earthlie creatures. Otherwif: he wil take his scourge in his hand, and driue out from vs those thinges which violate and contaminate

his holie Temple, and pollute the place of his sacred reliques:

*Other admonitions shewings how easily they are caried away vvith vanities and doe loose all taste of deuotion, vvho omitt to frequent the B. Sacrament.*

**E** Ven as, so soone as the Iewes began to loath and cōtūmne Manna, being a most pleasant and sweete meate (and the true figure of this most B. Sacrament) they presently longed after onyons, garlick, and the flesh of Egypte: so, such as growe wearie of this heauenly Manna (the verie bodie of our Sauioure Christ) are soone carried away vvith earthlie delights and vanities.

Likewise as they then repined at *Moyse* and *Aaron*, for bringinge them forth of Egypte, and began to desite to retorne thither againe: so these begin to complaine of their Confessors, and of those who were authors and causes of their Spirituall good. Often tymes also, when they thinke on their former pleasures, they wishe that they had neuer vnder-taken this vertuous course of life, not at all

all consideringe, in what miserable slauerie they then serued the deuill their ghostly enimie.

Moreouer as God heard the prayers of the Iewes, euen then when they murmured against him, and accordinge to their wishes sent them great aboundance of Quayles: so God being iustly offended with these vngrateful mindes, suffereth them many times, to obtaine those thinges they desier, that by litle and litle neglectinge to frequent this sacred misterie, they give them selues ouer to sensuall delightes and pleasures; and soe findinge no sweetnes nor comforte in the holie Sacraments, falle some tymes each to scoffe at those who often frequent them. But euen as the Iewes, when they were most greedely eatinge and deuouringe their desired Quayles, were presently stroken with suddaine death, and now tasted that sharpe supper for which before they had so greatly longed; so also it happeneth to those, who leaue to haue access to the holie Sacraments. For soone doe those vanities decay and whollie forsake them, makeing their liues ful of bitternesse, and their deathes ful of hor- rour, veresyinge the sayinge of our Sauour in the gospel, that we can not  
C 4 gather

*Luc. 6.* gather Grapes from thornes, nor expect good Figges from thistles.

---

*With what feares Sathan our ghostly  
enemie is vunte to terrifie certaine  
persons from ofte frequentinge  
the B. Sacrament.*

1. **T**He deuill amongst other his subtil practises, is accustomed to put into such persons who frequent the holie Sacraments, a certaine feare, terrifyinge them that ether they haue not rightly made their Confessions, or that they haue sinned when indeed they haue not. Or if he can not preuaile by any of these shiftes, then to make them to imagin that they are so ill prepared and so vnworthie to come to the Sacraments, that hardly can they perswade them selues they doe wel therein. And further he suggesteth, that whatsoeuer they doe, be it neuer so wel, yet that it hath some great and notorious defect in it, & that their whole liues abound in al kindes of imperfections.

2. These feares and terrors of meere malice he putteth into vs, for that he seeth vs gracious in the sighte of God; Euen as heretofore the happie estate of  
Adam



Adam so much grieued him, that he swelled with enuie and neuer left practising, vntil he had caste him forthe of Paradise. And therefore for the most parte he vseth one of these two wayes, that is, ether to make that seeme a sinne which is no sinne, or else to perswade it to be far more grieueous then indeed it is, thereby to make vs refraine from the holie Sacraments, as thoughe for our vnworthines we were vnfit to frequent them. But if he can not preuaile with this craftie and subtiltie, then doth he labour so to pre-occupate our spirituall taste and vnderstanding, with some continual discontentment or sorrowe, that at the least we should not feele any sweetnes or comforte in the holie Communion.

3. Againe he deceiueth vs with this craftie suggestion, dissuadinge vs from beleeuing our ghostly Father as we ought, thereby ether that we may loose the meritt of our faithe, or else that by this occasion we might wearie and molest him, sometime in confessinge more then we oughte, and sometime by often repeatinge what we haue already confessed, he knowinge ful wel that hereby we are deprived of much spiritual consolation.

4. Likewise he practiseth these subtil

deuises, for that he seeth such scruples to diminuishe the seruour of our loue to-wardes God: for whosoever hath his mind molested with these feares & difficulties, hath not that perswasion of God which he ought, but rather thinketh him to be some worldly iudge, most contentious and readie to take al aduantages against vs. But if we considered how much he desiereth our saluation, and what infinit benefits he daily bestoweth vpon vs, we could neuer be troubled with such doutes and perplexities. And much lesse if we well knewe, what a treasure and pledge of eternal happines they carry in their bosomes, who haue their hartes and desires so disposed, that they would be content to indure any punishment or afflictione rather then willingly to offend: his maiestie. For they which finde them selues in this disposition, may rest assured, that both they are sufficiently prepared to come to the holie Sacraments, and also that hereby they are so nerely vnited and conioyned to God, that iustly they can haue no cause of distrust or sorrowe.

*Remedies*

*Remedies against such idle and vaine feares  
as our enemies the Diuel would  
put into vs.*

**T**He first and most principal remedie that we can haue against these feares, is, to submit our selues to the iudgment of an other, and to suffer our selues to be directed and guided by a prudent Confessor. For if by any accident he should erre or be mistaken, yet obeyinge his counsel, we are free from the error, hauing Gods commandement for our warrant, who commandeth vs in all doubtess to be directed by our Ghostly Father.

If therefore a wise and discreet Confessor wel experienced in matters of conscience, shal in a doubtful case tel vs, that we be free from sinne, although indeed it were a sinne, yet obeying his counsel, it shal neuer be imputed vnto vs. Likewise if thou fearest in thy selfe, that thou hauest not sufficiently confessed thee, and cominge to thy Ghostly Father to crave his aduise, he shal warrant thee that thou needest not to feare, God wil neuer aske an account of thee for those sinnes, al-  
C 6 though

though perhaps thy Ghostly Father should be deceiued or mistaken.

In like maner if thou be warranted at any time by thy Ghostly Father, that thou mayest safely goe to the B. Sacrament, then by his aduise thou mayest securely approach to receiue the same.

For althoughe peraduenture thy Ghostly Father might be deceiued, yet notwithstanding thou doest rightly cōmunicate; and further doest receiue the merit of faith thereby, in giuing credit to thy Confessor, who is the vicegerent of God; also thou receiuest the merit of obediēce, obeying the cōmandement of God; the merit of humilitie; of patience, and of resigning thy owne wil, when thou doest as thou art commanded purely for the lorde of God. Our enuious enimie the Diuel, wel considering these thinges, labourereth what he can by any subtil deuice, to deminuishe the credit of the Ghostly Father with his Ghostly childre.

The second remedie. The opinion of *Cardinal Caietan* is, that if one who is troubled with a scrupulous conscience, shal goe to cōfession, not hauinge before verie narrowly examined him selfe, that he ought not afterwarde to make any dout whether he hath rightely confessed

or no;

or no; but rather that he ought to perswade him selfe, that ether particularly or generally, he hath confessed what he should, especially if he be willinge to reiterate his confession againe if neede shall require, and his Ghostly Father allowe the same.

The third remedie is, to get an habit to meditate on the goodnes, mercie, and clemencie of God: and to thinke with what loue, kindnes, and with what tender affection he imbraceth vs: to imagin also with our selues that we behould before our eies, the most sweete presence of our Lorde and Sauour, euer most kinde and louing vnto vs (as the benefits which we receiue doe daily declare) and not to stand before a seuerer or cruel iudge. Thinke therefore that thy Lorde speaketh vnto thee as he did to his Disciples saying: *Haue I bene thus longe vvith you and yet doe you not knowe me?* As if he had saied. Consider how longe I haue most familiarly vsed thee, by conuersing with thee in the most B. Sacrament, in al which time sith thou hast found in me nothinge but loue, gentlenes, goodnes, and mercie, how canst thou imagin me to be so seuerer or rigorous? Is not this plainlie an iniury done vnto my loue?

The

The fourth is, to cōsider what wordes the Priest doth speake, houlding in his handes the consecrated host, and sayinge: *Behould the lambe of God, Behould him that taketh away the sinnes of the vworld.* For this is he that cometh furnished with meeknes and milde loue, like a lambe, not armed with cruelty and feneritie like a lion; bringing with him life, not death; replenishing thy soule with ioy, not with sorrowe; and who wil plant in thy harte if thou resign it to him, roses budding celestial cogitatiōs, not pensiue thoughtes of pusillanimitie.

The fifth is, to imprint in our mindes the historie of the prodigal childe containinge al fatherly loue and sweetnes: & to thinke how the Father behoulding him clad in a most contemptible habit, neuer spake any reproachful worde vnto him, neuer shewed him any discontented countenance, neuer contemned his base attayar; but so soone as he beheld the submission of his Sonne, being presently ouercome with a fatherly affection, he ranne to meete him, and most louingly embraced him, and casting away his torne and ragged apparell, clothed him with new, shewed al signes of ioy, killed a fatted calfe, & made him a worthie feast.

O historie

O historie aboundinge with al sweetnes and delight, wherein we may obserue these pointes following.

1. First, how exceeding great the mercie of our heauenlie Father is, who is more desierous to giue, then we to aske: readier to embrace vs, then we to returne vnto him.

2. Secondly, so soone as we begin to doe penance, that God doth not behold in vs what we haue of our owne, that is, our ragged apparel, signifying our sinnes, but that which is his owne, to wit, our soule created after his owne likenes, and redeemed with the most precious blood of Christ his only Sonne.

3. Thirdly, that it is the custome of God to make this exchange with vs, that is, to withdrawe and take away from vs our ragges, signifying our defectes, and in lue thereof to bestowe on vs his graces.

4. Fourthlie, that he doth not curiously or rather captiously prie into him, who hath vtterly forsaken his sinful life, and is now become more willing to die, then wittingly to comit any mortal offence.

5. Fifthly, that we ought in al our aduersities and troubles, without any feare or doubt, to repaire to our Sauiour in the

B. Sa-

B. Sacrament as a needie body to him that aboundeth in al riches; or as one oppressed with sicknesse, to a most skylful Phisition, who knoweth how to cure all manner of diseases: or as children vnworthie of such a Father, yet who, of his infinite goodnesse wil vouchesafe to make vs worthie, and will bestowe vpon vs, more then we can either aske or desire, it beinge his sweete nature to be good and bountiful to al those who trulie cal vpon him. Therefore the more deeply that we fynd our selues plunged in miseries, the oftner ought we to haue recourse to the holie Sacraments, yea, yf so it were conuenient, often in one day; and to say with the prodigal childe: *I wil goe vnto my father*; and what shal I say vnto hym, that I am not worthie to be called his childe. And this is the wil of God as that parable sheweth; as also the wordes of our Sauour, where he saith: *Come vnto me all that labour and are laden, and I wil refreshe you.*

6. Sixtly hereby we may vnderstand, that the prodigal childe, if he had only considered his owne miseries, and his fathers worthines, had for euer remained in his former calamities: but bethinkinge hym selfe that his father was a Father,



Father, he rose vp, went vnto hym, submitted hym selfe, and was presently receiued into his grace and sauour. So we, yf we cast our eyes only vpon our imperfections, we shall little benefite our selues, but rather shall seeme to be further of from God. But if we behould and looke vpon our Redeemer, not as a seuerer Iudge, but as a Father, then shal we see iust cause to flye vnto him, as to the only Author of al goodnes and mercie.

7. Seuently, consider that the loue which our Lord beareth towards vs, doth in a manner shut vp his fatherlie eyes, that he doth not, or at the least dissembleth to see our imperfections, which voluntariely we lay open before hym. For no sooner can we accuse our selues, then louingly we receaue pardon of hym. Euen as therefore this prodigal childe became perfect of imperfect, happy being vnhappy, riche being poore, and filled with ioy being starued in affliction: so wil it happen & befall vnto vs, if likewise with humility we returne vnto him.

8. Eightly, it is a comfort to vs to knowe & consider, that our daily defectes and venial finnes which we commit, doe not withdrawe from vs Gods grace,  
whereof

B. Sacrament as a needie body to him that aboundeth in al riches; or as one oppressed with sicknesse, to a most skylful Phisition, who knoweth how to cure all manner of diseases: or as children vnworthie of such a Father, yet who, of his infinite goodnesse wil vouchesafe to make vs worthie, and will bestowe vpon vs, more then we can either aske or desire, it beinge his sweete nature to be good and bountiful to al those who trulie cal vpon him. Therefore the more deeply that we fynd our selues plunged in miseries, the oftner ought we to haue recourse to the holie Sacraments, yea, yf so it were conuenient, often in one day; and to say with the prodigal  
*Luc. 15.* childe: *I wil goe vnto my father*; and what shal I say vnto hym, that I am not worthie to be called his childe. And this is the wil of God as that parable sheweth; as also the wordes of our Sauour, where he saith: *Come vnto me all that labour and are laden, and I wil refreshe you.*

6. Sixtly hereby we may vnderstand, that the prodigal childe, if he had only considered his owne miseries, and his fathers worthines, had for euer remained in his former calamities: but bethinkinge hym selfe that his father was a  
 Father,

Father, he rose vp, went vnto hym, submitted hym selfe, and was presently receiued into his grace and fauour. So we, yf we cast our eyes only vpon our imperfections, we shall little benefite our selues, but rather shall seeme to be further of from God. But if we behould and looke vpon our Redeemer, not as a seuerer Iudge, but as a Father, then shal we see iust cause to flye vnto him, as to the only Author of al goodnes and mercie.

7. Seuenthly, consider that the loue which our Lord beareth towards vs, doth in a manner shut vp his fatherlie eyes, that he doth not, or at the least dissembleth to see our imperfectiōs, which voluntariely we lay open before hym. For no sooner can we accuse our selues, then louingly we receaue pardon of hym. Euen as therefore this prodigal childe became perfect of imperfect, happy being vnhappy, riche being poore, and filled with ioy being starued in affliction: so wil it happen & befall vnto vs, if likewise with humility we returne vnto him.

8. Eightly, it is a comfort to vs to knowe & cōsider, that our daily defectes and venial sinnes which we commit, doe not withdrawe from vs Gods grace,  
whereof

whereof only mortal sinne depriveth vs. And againe to consider, that there is great difference, betwixt such venial finnes which voluntarily we commit, and those that we fall into thorough our owne humane frailty.

9. Ninthly, consider that God doth some time permit vs to fall into venial finnes, not that thereby we should refrain the holie Sacraments, but for that cause we should the oftner frequent them, thereby the better to auoide such finnes hereafter. Also he permiteth vs to sinne venially, that thereby we may the better knowe our selues, and seeke to mortifie our appetites; and may see, not only how great the loue of our Sauour is towards vs, who vouchsafeth to bestowe him selfe vpon vs, being so full of frailties, but also that we may learne, how necessarie and behoueful it is for vs to flye vnto him. Let vs therefore followe the example of the prodigal childe; let vs haue recourse vnto him, by how much we finde our selues the more intangled with sinne. So shal our defectes make vs to knowe our owne infirmities, and giue vs occasion to humble our selues: to knowe our diseases, and to seeke for remedie: to acknowledg the infinit goodnes of God, and to loue him

him & flye vnto him for succour, against the multitudes of temptations which bowerly assault vs; and for this cause to desire also, if so we might, to receiue him bowerly in the B. Sacrament.

God wil haue al thinges happen for the best to his elect, and wil turne the worst that doth befall them, to their good in the end. He wil haue his seruantes sometimes weepe, but not for ever, but rather wil haue them alwayes to reioyce in him. Therefore wil he haue these our defectes an occasion, that by them we may more nerely ioyne our selues vnto him. For euen as a litle trippinge, doth giue occasion to a couragious horse that he doth set his pace more strongly, lest perhappes he should stüble: so likewise these venial sinnes which daily we fall into, ought to make vs the more warie and vigilant to withstand al mortal: which easely we shal effect if we remember, not to dwel ouerlong vpon the discussion of our frailties (considering that by too much conuersinge in them, they bring forth in vs nothing but brambles and thornes, filling our thoughtes with scruples and pusillanimitie) but to runne directly to our heavenly Father for healepe, I meane, to cal to  
our

our remembrance his infinit loue and great benefitts bestowed vpon vs: by which thought alone, al these former thornes will be turned into roses, al these brambles into most pleasant grapes, and al our sorrowes into exceeding ioyes.

*S. Catherin of Sienna* was wont to say: That as he who desiereth to speake with some potent Prince, staieth not at the doore of the first entrance of his pallace, but laboureth to haue accessse euen into his secret chamber: so ought we not to dwel vpon the consideration of our defectes, but to enter into the secret chamber of our merciful Lorde and Soueraigne, that is, to consider how tenderly he loueth vs, and how readie he is to pardon and embrace vs.

*S. Gertrude* saith: That as we see the litle birdes not alwayes to keepe them selues close in their nestes, but sometimes to flye forthe, and to soare vp on highe, cheerfully to singe, and to shew some signes of ioy: so ought we not to haue our thoughtes alwayes conuersant in our defectes, which is as it were our nest, but to raise vp our selues and to behould and contemplate, the vspeakable mercie and goodnes of  
God,

God, and then againe to returne to the consideration of our selues.

*Thomas de Kempis* saith : That God doth daily propose two lessons to his frendes : the one whereby they may knowe and see their owne imperfections ; and by the other to consider his diuine goodnes, that so mercifully and patiently beareth with their infirmities. And *S. Bede* affirmeth, that if *S. Paule* had bene free from the motion of the flesh, that happely he might haue fallen into eternal damnation : euen so might many holie and vertuous men vtterly perishe, if God did not sometime permit them to fall into venial sinnes.

A deuout seruant of God was accustomed to say: That he neuer feared those sinnes which he knewe in him selfe and detested, but such sinnes only, which ether, he held him selfe free from, or which he made no great account to commit ; or else such sinnes as finding in him selfe, he would thorough partiality colour and excuse.

*S. Augustine* willeth vs to be sorie for our sinnes, & also that we should reioyce and take comfort in such sorrowe ; considering that such sorrowe is euer accompanied with the grace of God.

An

An other Holie Father would often say: that he neuer marueiled if thorough frailtie he found him selfe to fal into some sinnes, considering his weaknes, and how far he found him selfe from perfect vertue: but rather that he marueiled, if at any time he found him selfe free from offending.

An other Father would say: that the often and daily defectes of good and vertuous men, did shew and verifie that which in an other sence is denied in the **Luc. 16.** gospel, that grapes may be gathered from vnfruitful thornes, that is, that thorough our owne defaultes and imperfections, we may attaine to the knowledg of the goodnes of God, and from the bryars of our defectes, may gather the figges of celestial and diuine sweetnes.

The same holie Father would say: that our B. Lorde did permit vs to fal into sinne, that by that occasion we might come vnto him, being inuited thereto by those comfortable wordes, *Come vnto me al yee that are laden* (with imperfections) *and I wil refresh you.* **Matt. 23.**

When a deuout and vertuous person was sometime overcome with great sorrowe and grieffe, considering deeply his owne defectes and imperfections, he  
heard



heard a voice saying thus vnto him.  
*Why art thou pensive? come and cast al  
 thy griefes within the wounde of my side:*  
 which wordes being spoken, his griefe  
 and sorrowe was presently taken away.

---

*That al signes and tokens of true and per-  
 fect loue are founde to be in the most  
 B. Sacrament.*

**A**mongst the infinite signes and ar-  
 guments of loue, which our Sauour  
 shewed towards vs whilst he conuersed  
 here with men, the institution of the  
 most B. Sacramēt may be accounted with  
 the greatest. Therefore saith S. Iohn:  
*When Christ had loued those that were* *Iohn.*  
*his, he loued them vnto the end:* *13.* That is, to  
 the end of his life, for then did he bestowe  
 his greatest benefits vpon them, and gaue  
 them most manifest signes & tokens of  
 his loue: leauing for a time his owne life  
 for them, and giuing him selfe to them  
 for euer in the B. Sacrament.

First therefore the principal signe and  
 token of true loue, is an earnest desire  
 most nerely to ioyne, and as it were to  
 ingrafte our selues into the thing which  
 we entirely loue. This signe how liuely  
 it ap-

it appeared in Christ, is made plaine and manifest in the institution of the most B.Sacrament: for one chiefe cause of the institution thereof, was, that he might make vs, euen one with him selfe, and therefore did he institute it vnder the forme of meat: considering that as of meate and him that eateth it, is made one and the selfe same thinge: euen so is made one of Christ and the soule which receiuet him in the B.Sacrament. And this vnion is made by participation of one spirit, in him that receiuet, and him that is receiued, whereof ensueth one maner of life and conuersation.

An other signe is, to doe wel vnto him whom we loue. And when he that loueth bestoweth his hart on him whom he loueth, he hath nothinge left which most willingly he would not bestowe vpon him: now then, what greater thing could be thought on or imagined, then that which Christ imparteth vnto vs in the most B.Sacrament? For he giueth vnto vs his most pretious flesh and blood, and maketh vs partakers of ~~at~~ those merits, which he procured by sacrificing the same for our redemption. And euen as our soule, so soone as it was conioyned with that flesh and blood which we receiued

eeiued from our first father *Adam*, was presently made partaker of al the miseries and calamities of *Adam*: euen so, so soone as it is conioyned, by receiuinge the most B. Sacrament, with the most pretious flesh of our Lord and Sauour Christ, it is made partaker of the meritts and treasures, of Christ: For which cause it is called *Communion*, because hereby our Sauour doth communicate vnto vs, not only his most sacred body and blood, but also the meritts which by the same body and blood he purchased for vs.

Thirdly, those who entirely loue the one the other, wil euer the one be mindful of the other: and therefore if at any time they be seuered or parted, yet leaue they alwayes some token of remembrance, which may preferue and renewe their loue. The like signe of loue is this most B. Sacrament, which as a token of remembrance our Lorde would leaue with vs: for the which cause, when first he did institute the same he saied: *Doe this in remembrance of me*. That is, cal to mynde & remember, so oft as you come to this heavenly Table, what and how great benefits, I haue bestowed vpon you, with what Fatherly loue I haue euer loued you, how many, and how grieuous tor-

D

ments

ments I haue suffered for you.

Fourthly, the partie who loueth, desiereth loue againe. And this signe haue we also of the loue of Christ, who desiering so greatly to be beloued of vs, hath instituted this sacred and mystical banquet, consecrated with such diuine wordes, that he who worthely frequēteth the same, is presently wounded with loue and admiration of his vnspeakable goodnes.

Fiftly, the louer desiereth to please his beloued, and studieth by al meanes possible how to effect the same; euen as tender parents doe to their deere and beloued children: our B. Lord did the like by instituting this Sacrament, whose effect is to giue true consolation to a pure and immaculate soule; which tasteth thereby such exceedinge sweetenes, that according to *S. Thomas*, no tounge is able to explicate the same.

Now consider I beseeche thee at what time our most louing Lord & Sauour ordained this banquet, to wit, at his last supper, when shorly after he was to suffer those most bitter torments, which already his cruel enimies had prepared for him. So that when they were inuenting most sharpe paines for him, then did he prouide  
this

this most heauely foode for vs. Whē they were mingling for him bitter gaule, then was he tempering for vs most sweete honie. When they were deuising most exquisite tortures for him, then was he ordaining for vs the delightes of Paradise. Nether could the apprehension of present death, nor the remembrance of such torments as were prepared for him, so much possesse or occupie his thoughtes, that they could ether withdrawe him, or yet deterre him, from bestowing vpon vs this vnspeakable benefit.

The louer houldeth the absence of his beloued as a torment vnto him, alwayes desireing the presence of his loue. For this is the effect of true and perfect loue, that it stil desiereth to be vnited to that it loueth, thereby to receiue contentment and delight: euen so our diuine and heauenly louer, our Lord Iesvs, hath instituted and ordained this admirable Sacrament, in which him selfe is really present; that so longe as this Sacrament should cōtinue in the worlde, he him selfe would also remaine therein, notwithstanding that he is ascended into heauen. And this is an infallible testimonie of his entire and singular loue.

*How great a treasure the gift of the  
B. Sacrament containeth.*

**O** Vr most merciful and louing Sa-  
uiour, could neuer haue left vnto vs  
here on earth, a giift of greater honor,  
benefit, or delight, then he hath left vnto  
vs in the most B. Sacrament: for here we  
haue him, to whom in al aduersities we  
may flye for succour, to whom when we  
haue neede, we may lament & make our  
moane. O thrice happy estate of Christiā,  
which daily may present thē selues before  
their Creator, and as it were face to face  
enter into conference with him.

This being so rare and singular a gift,  
it happily might be esteemed of the  
lesse moment, had it bin only bestowed  
on such as deserued it, or at the least  
would haue bene thankful for it, and ha-  
ue vsed it to their owne benefit, and ac-  
cording to the dignitie thereof: but con-  
sidering that it is bestowed vpon many,  
who nether acōt of it according to the  
worthines, nor gratefully receiue it, nor  
yet applie it as they ought to the profit of  
their soules, this sheweth the singular  
loue and mercy of our Saniour.

O wonder

O wonder surpassing al admiration. If so it were that al the glorie and diuine nature of God depended on man, as al that which is mans dependeth on God, what could God more haue done then he hath, to win and purchase mans loue vnto him? A most straung thing, and able to make vs wholly astonished: that whereas al our saluation, al our glorie, and al our good dependeth on God, yet to see how we flie from him; and againe to behould how earnestly he desireth our conioyning with him, hauing no neede at al of vs, or of our endeauours.

---

*After what maner Christ remaineth  
with vs in the B. Sacrament.*

**N**O one thinge doth more declare the greatnes of the loue of Christ towards vs, then the wonderful maner by which he conuerseth with vs in the B. Sacrament: for if it had pleased him to haue remained with vs in his owne shape and likenes, then it might haue seemed that he had so remained, to haue bene honored & worshiped of vs; but remaining with vs vnder the forme of bread, he so

remaineth not only to be reuerenced, but to be receiued of vs as our chiefest foode, that in the one we might haue cause to exercise our faith, and in the other occasion to exercise our charity: and so is caled the bread of life, for that he is life it selfe vnder the shewe of bread. He therefore who worthelie receiueth this bread, in the selfe same instant receiueth life, receiuing him who is true life it selfe. If thou fearest to receiue it for that it hath life, yet receiue it in regarde it is the bread of Angels. If thou esteeme it but lightly being vnder the forme of bread, yet hould it of highe price for that it is liuinge and containeth life.

---

*Of three finnes that are most opposite to this most B. Sacrament.*

**P**ride, Enuie, and Lust, are most opposite to the B. Eucharist. For in this Sacrament is he receiued, who more then al men humbled him selfe for mankinde: who being nayled to the Crosse, praied for his persecutors: who tooke his pure flesh of the most chaste and immaculate virgin. Therefore as it is necessaric for him that receiueth, to be cleane

from  
foe  
ling  
For  
to f  
bra  
dorb  
mel  
soule  
dross

Of  
v

A  
m  
to rece  
intention



cleane from al sinne: so especially ought he to provide who cometh to this heauenly banquet, that he be not defiled with any of these three enormities.

---

*Of Venial Sinnes.*

**E**Xceeding great are the impediments which venial sinnes doe cause in vs, from tasting the sweetnes of this heauenly foode, but especially those which willingly and wittingly we daily commit. For as it is vnpossible to make Enammel to fasten but only to gould, and not vnto brasse, copper, or other drossie mettall: so doth not God permit this diuine Enammel to make impression, but in such a soule, which is voide and free from the drosse of sinne.

---

*Of the intention we ought to haue  
when we come to receiue the  
B. Sacrament.*

**A**Mongst other thinges which are most necessarie for our preparation to receiue the B. Sacrament, the true intention and end why we come to

D. 4

receiue

receiue it, is specially to be regarded; for as it may be good, so it may be bad. The intentions therefore by which we may come worthely to receiue it, are noted by *S. Bonauenture*, to be these that followe.

1. First, that thereby we may be the nerer vnited to God.
2. Secondly, that by receiuing this most B. Sacramēt, as by a most soueraigne medicine, we may be cured from al diseases and sicknes of our soules.
3. Thirdly, that thereby we may performe to God, that which by ducie we owe vnto him.
4. Fourthly, that thereby we may be deliuered from al perills and dangers.
5. Fifthly, that thereby we may obtaine from God some especial benefit.
6. Sixtly, that we may be thankful to God for al his benefitts bestowed vpon vs, considering that no act which we can doe, is more grateful vnto him.
7. Seauēthly, that we may thereby yeald praise vnto God and his Saintes, consideringe this to be a sacrifice of all laude and praise.
8. Eightly, that thereby we may helpe and asist our neighbours and bretheren, as wel those that yet liue, as those that be departed.
9. Ninthly,

9. Ninthly, that by receiuing this Sacrament, we may likewise receiue the spirit of Christ, and thereby may liue with that humilitie, charitie, obedience, pouertie of spirit, mortification of body, and contempt of the worlde wherein our B. Sauiour liued when he conuersed in the same. And this ought to be our chief and principal intention.

10. Tenthly, to renewe the remembrance of the passion of our most sweete Sauiour Iesus, according as we are taught by the Apostle *S. Paule*.

11. Eleuently, that thereby we may doe that which is acceptable to God; who desireth to be conuersant with vs for this end, that his holie wil and pleasure may be performed in vs. And vnto this may be adioyned the other intentions aboue mencioned.

---

*Certaine pointes to be examined before receiuinge accordinge to S. Mechtildis.*

**W**E must lay naked our conscience (saith this B. Saint) to our Ghostly Father, euen as Christ shewed his bodie naked for vs. For if he laied naked his bodie to the sharpnes of stripes:

D 5

how

how much rather ought we to lay open our conscience to the chasticements of wordes? Looke therefore into the glasse of the vertues of our Lord and Sauour IESVS.

And first, consider in the glasse of the humilitie of Christ, thyne owne humilitie: and whether with any spot of pride or vaine glorie, thou hast spotted or defiled the cleannes of thy soule.

Secondly, in the glasse of the patience of Christ, consider thine owne patience: and see whether therein thou findest it to be spotted with any blott of impatience.

Thirdly, in the glasse of the obedience of Christ, consider if thou findest any disobedience in thy soule.

Fourthly, in the glasse of the loue of Christ, trie thou thine owne loue: and consider how much loue thou findest in thy selfe; first towards God, and next towards thy Superiors: how peaceably thou behauest thy selfe towards thy equalles; and how meeke and mildly towards thy inferiors.

And if hereby thou finde any thinge in thy soule wortheie of reprehension, endeauour meekely to cleanse it with the pure findon of Christes humanitie; calling to minde that he is our brother, and eke

so

Co  
m  
his  
pr  
scr  
nor  
sou  
the  
foor  
are

E

vp in  
feelin  
Dinin  
thous  
the ex  
owne  
hath b  
grueto  
Resem  
vnto th  
blican: c  
in adul  
and aski  
About

So merciful and gentle, that no sooner a man with a cōtrite harte acknowledgeth his sinnes, but with al mercie he doth presently forgiue them. And great discretion must be vsed herein, that we doe not too rowghlye rub the sores of our soule, that is, without consideration of the goodnes of God: otherwise may we sooner hurt, then cure the same. Hitherto are the wordes of *S. Mechtildis*.

---

*Of Deuotion.*

**E**Ndeuour before thou comest to receiue the most B. Sacrament, to stir vp in thy selfe, some inwarde tast and feelinge of deuotion, which according to Diuines we cal Actual deuotion. To this thou shalt attaine, if thou duely consider the exceeding greatnes of God, and thy owne vnworthines: what benefitts he hath bestowed on thee; and with what grieuous sinnes thou hast offended him. Resemble thy selfe therefore in thy minde vnto the Prodigal childe: or to the Publican: or vnto the woman that was taken in adulterie, returning to hir husbande and askinge forgiuenes of him.

Above al thinges the remembrance of

the greatnes of Gods loue towardes vs,  
will stir vp in thee this kinde of deuotion.

*Four thinges vvhich S. Mechtildis did vse  
to meditate vpon, before she came  
to receiue the B. Sa-  
crament.*

1. **F**irst vpon the exceeding great loue of God which he carried towardes hir from al eternitie.
2. Secondly, that it would please God of his infinite loue, to create hir his seruant: fore-knowing how vngrateful she would become to his diuine Maiestie.
3. Thirdly, that he would vouchsafe, to suffer for hir his most bitter passion, & by shedding his most sacred blood to make satisfaction to his Father for hir sinnes and offences.
4. Fourthly, that it pleased him of his infinite loue towardes hir, to remaine in the most B. Sacrament, there to feede hir with his owne true flesh, and washe away hir sinnes with his most pretious blood.

*Have*

---

*How we ought to hunger after this most  
B. Sacrament.*

**G**reatly ought we to desire & hunger after this most B. Sacrament, and often to frequent the same: consideringe, that as the forbidden aple was the poison of our soules, so is this the true foode and preseruatiue of them. The hunger whereof, the consideration of these thinges following ought to stir vp in vs.

1. First, the great necessitie wherein we daily stand.
  2. Secondly, the inuiting of Christ, and the threatning which he vseth if we come not to it.
  3. Thirdly, the great desire which the B. Saintes had of the same.
  4. Fourthly, the singular fruite and effects which it worketh in our soule.
- 

*Of the fruites of the most B. Sacrament.*

1. **F**irst it remiteth sinnes past which were out of our remembrance.
2. Secondly it armeth and strengthneth vs against such sinnes, as thorough frailtie we are subiect daily to fall into.
3. Thirdly

3. Thirdly it weakneth our passions.
4. Fourthly it diminisheth our temptations.
5. Fifthly it stirreth vp our deuotion.
6. Sixtly it illuminateth our vnderstanding.
7. Seuenhly it enkindleth our affection.
8. Eightly it confirmeth our hope.
9. Ninthly it strenghtneth our weaknes.
10. Tenthly it giueth comforte and ioy to our conscience.
11. Eleuenthly it maketh vs partakers of the meritts of Christes passion.
12. Twelftly it giueth vs a pledge of eternal glorie.
13. Thirtenly it strenghtneth our hartes with fortitude.
14. Fourtenly it armeth vs whereby to fight manfully with our ghostly enimie.
15. Fiftely it terrifieth our ghostly enimie.
16. Sixtenly it maketh vs cheereful to exercise good workes.
17. Seuenthenly it wonderfully aydeth vs in al our aduersities.
18. Eightenly it diminisheth the paines that are due for our sinnes. Whereupon *S. Vincentius* saith, that one of the most especial meanes that men haue to escape the paines of Purgatorie, is, often with great deuotion to frequent the B. Sacrament.

He

C  
fir  
ai  
fe  
be  
oue  
the  
dot  
and  
lodg  
bed  
deuo  
with

Wha  
co

I Ma  
to b  
Bridg  
wish  
charitie  
plenis  
and goo  
with th  
fore thy  
with al  
of spirit



He therefore who desiereth to receiue Christ in this most holie Sacrament, must first make it his principal care to purge and cleanse his harte, especially by confession. His next care then must be, that he keepe a dilligent watch and custodie ouer his tounge. For our tounge is the first member which this great guest doth touch, at his entrance into our soule, and our harte is the bed wherein he doth lodge and is reposed. Let therefore this bed be decked with the sweete roses of deuotion and other vertues, & not besett with the thornes or brambles of vices.

---

*What we are to thinke vpon when we come to receiue the B. Sacrament.*

**I** Magin that thou hearest those wordes to be spoken vnto thee. Behould the *Matt.* Bridgrome cometh, goe forth to meete *25.* with him. He cometh being ful of al charitie, mildenes, and humilitie, and replenished with the treasure of al bountie and goodnes, desierous to dwell and abide with thee as with his deligth; it is therefore thy duetie to come to meete him with al loue, deuotion, reuerence, and ioy of spirit; as to receiue they spowse; thy  
God,

God, thy Lord, & Creator, who hath a more seruēt a zealous desire to giue his benefits vnto thee, then thou hast to accept and be partaker of them, as it appeareth by the parable of the prodigal childe, and who cometh vnto thee, not like a Lion, but like a most meeke and gentle Lambe.

It shal likewise be cōuenient & requisite for thee, often to meditate and thinke on those wordes: *How doth it happen that my Lord and Saviour vouchsafeth to come vnto me?* And likewise to consider who, and of what condition he is, who thus conueth vnto thee, & to say with S. Frācis *my God, my God, who art thou & who am I?*

*After thou hast receiued the most  
B. SACRAMENT.*

**G**reat are the thākes which of duetie we are to giue to almightie God for this vnspeakable benefit: and we ought to haue an especial care and watche ouer our mouth, that nothinge proceede from thence that may be offenciue in his sight: to demande likewise those thinges which most we want, but especially perfect charitie, and euer to remaine one vnited with him; offeringe vp our selues and al ours

to his seruice as an entire oblation.

This diuine Sacrament worketh his effectes in our soule, during al the time that the forme or species, vnder which we receiue it, continue vndigested. Therefore after we haue communicated, it shal be most conuenient to recollect our selues as deuoutly as we may, and to speake vnto our B. Sauour in maner as followeth.

---

*Certaine shorte prayers which after vns  
haue receiued the B. Sacrament, ether  
vocally or mentally, vns may offer  
vp vnto Almighty God.*

**M**Y sweete Lorde & Sauour for this end haste thou made me, that with al my wil & desire I should loue & honor thee. Grant me sweet IESV that I may performe the thinge for the which I was created.

Too presumptuous am I most base and abiect creature, that dare be bould to craue so highe and heavenly a loue: more befeeming were it my base vnworthines, to aske a thinge of far inferiour valewe. But what shal I doe, o Lorde, sith thou commandest me that I shal loue thee?

Thou

Thou sweete Sauour hast created me  
to the end that I should loue thee: thou  
doest threaten me except I loue thee: thou  
hast suffered a most cruel death, because I  
should loue thee: and thou commandest  
me to aske of thee, especially to loue thee.

So greatly, sweete Sauour, hast thou  
desiered that I should loue thee, that  
finding my affection colde and frozen,  
thou didest institute this Sacrament of di-  
uine vertue, thereby to set myne harte on  
fire with most burninge loue towards  
thee.

O my sweete Creator and Redeemer,  
what am I in thy sighte that thou com-  
mandest me to loue thee? And that thou  
shouldest inuent such varietie of meanes,  
to gayne my loue vnto thee?

What other thinge haue I euer bene to  
thee, then affliction, calamitie, and cause  
of thy bitter passion?

And againe what hast thou shewed thy  
selfe towards me, but my Sauour, my  
reste, and the Author of al my good? If  
therefore thou canst loue me, being so  
vile and abiect a wretche, how should  
not I loue thee, being so sweete a Sauour  
vnto me?

Vnworthy am I, o Lorde, to lone thee,  
yet thou art most worthy to be beloued.

Graunt

Graunt me therefore thy grace, that I may most feruently loue thee.

My God, my Lorde, the loue from whom al loues doe springe, why am I not consumed with this fire of thy loue?

My God, my Lorde, the only Goodnes it selfe, thorough whom al thinges are good that haue goodnes in them: why should I not loue thee, considering that Goodnes is the only cause of loue?

My God, my Lorde, the Beautie from whence al beautie proceedeth, why should I not loue thee, consideringe that Beautie doth so rauish the hartes of al creatures?

If I should be so vnnatural as not to loue thee for that which is in thee; yet why should I not loue thee for that which thou art in me?

The sonne loueth the father for that he receiueth his being from him. Each member loueth the head, and in defence thereof expose them selues to al dangers whatsoeuer, considering that by the head they are defended and preserued. Euery effect loueth the cause from whence it proceedeth. And then what cause or let abideth in thee my sweete Sauour, why I should not most trulie loue thee?

Thou hast giuen and bestowed vpon me my being, and that in a far higher degree

degree of perfection, then I haue recei-  
ued it of my parents. Thou preseruest  
me also in a far more excellent maner,  
then the head can preserue the members  
subiect vnto it. O then my sweete Lorde  
why should I not loue thee?

Be far then from me al yee earthly crea-  
tures, flye where I shal neuer be subiect  
vnto your temptations: for nether are  
you rightly ioyned with me, nether may  
I vnite my selfe with you. If it hath  
pleased my most louinge Lorde, to assigne  
you vnto me as seruants and ministers to  
supplie my necessities, is it reason that I  
like a false and adulterous bride, should  
violate my faith to so louinge a spowse?  
Shal I betray my most deere and louinge  
Lorde, by those verie seruants which he  
hath appointed to attende and serue mee?  
Therefore my sweete Redeemer, seeing  
al thinges which are created here on  
earth, are made for my vse and seruice,  
and I my selfe only made to serue and  
honor thee; Why should I not wholly  
loue thee? Why should I not resigne and  
yeald vp my harte vnto thee? Why  
should I not burne and consume with  
thy heauenly fire? O sweete Iesv, o Iesv  
my loue?

*Why*

*Why al that come to receiue the B. Sacrament, receiue not the furuest and heavenly consolations contained therein.*

**T**He first reason is, the defect and imperfection of him that receiueth it, for that he cometh not duely prepared. For as a blinde man depriued of sighte, is not capable of the lighte of the Sunne, shine it neuer so brighte: euen so the spiritual tast of many, is so corrupted with earthly delightes, that it neuer findeth the sweetnes of the B. Sacrament, although they receiue it and frequent it daily. For as *S. Paul* saith. *The sensual man* (that is *1. Cor. 2.*) he who is carried away with his sensual appetites) *perceiueth not those things which are of the spirit of God.*

Also it cometh thorough the defect of due consideration, in that the dignitie of this heauely foode is not duely weighed and thought vpon as it oughte. For he, who not meditating on the diuine worthines of it, doth suddainly swallowe it downe, must of necessitie be destitute of al spiritual tast and comfort contained therein, as also he who doth not applie it to the

to the tast of his harte. Therefore that thou maiest finde the sweetnes of this celestial foode, thou oughtest carefully to ponder with thy selfe the greatnes of this misterie, and to cal to God for his diuine helpe and assistance, that thorough true vnderstanding and deuour contemplation, thou maiest attaine to the perfect taste thereof.

---

*Four thinges to be considered in this most  
B. Sacrament.*

**G***uilielmus Parisiensis* an excellent learned man, saith, that there are foure thinges especially to be considered in the B. Sacrament.

First, The admirable and omnipotent power of Almightye God, who doth beyonde the reason of humaine capacitie, change the visibie substance of bread and wine, into the inuisibie body and blood of Christ, leauing those external formes, whollie depriued of their natural subiect.

Secondly, The prudence and wisdome of almightye God, who prouideth for our soules such conuenient meate; especially the external formes of bread and  
wine



wine inuitinge vs to come securely to this sacred table.

Thirdly, The infinite aboundāce of his diuine goodnes, whereby he offereth vnto vs this heauenly foode, with such exceedinge cheerefulness and alacritie.

Fourthly, The great and vspeakable mercie of God, who spared not his only and deerely beloued Sonne, but deliuered him to a most cruel and shameful death, that thereby euen in this life we might haue perpetual ioy in our soules. O worke most worthie of al admiration, the which so often as we attentiuely consider, is able to leaue vs altogether astonished.

Wherefore not to feele sweetenes in the B. Sacrament, proceedeth of the litle account made of venial finnes, wittinglie committed. For the true effect of this Sacrament is to giue new consolation and refection to a pure and cleane soule; but al venial finnes of what condition soeuer they be, are wholly opposite to this puritie and brightnes, and doe hinder and let al actual deuotion, which is most requisite to be had, to attaine to the taste and sweetenes of this diuine misterie. So that this may stande for an infallible ground, that by daylie committing of  
venial

venial finnes, we are disabled from tasting the sweetenes of the B. Sacrament. Let vs therefore flye from sinne as from a most infectious pestilence, and humbly craue of almightie God, that it wil please him to giue vs such a wil and desire, that rather we may choose to suffer any cruel death, then willingly to commit the least venial offence.

---

*Other wayes and directions forth of  
fundrye authors, howe we may prepare  
our selues to come worthely to receiue  
the B. Sacrament.*



**S**AINT Mechtildis accustomed before she receiued the B. Sacrament, fve times to say the. *Aue Maria.*

1. At the first she called to minde and deuoutly did meditate, vpon the puritie of the most B. Virgin Marie, whereby she conceiued the Sonne of God, and vpon the profoundnes of hir humilitie, where with she did as it were drawe him from heauen into hir sacred wombe: humbly making hir petitiō vnto hir, that by hir assistance she might obtaine perfect puritie of harte.

2. Secondly

2. Secondly she considered the unspeakable ioy which our B. Ladie felt, when presently after she had brought forth hir only Sonne, she knew him to be both perfect God and man. Then making hir humble petition vnto hir, that by hir assistance she might attaine to the true knowledge and vnderstanding of God.

3. Thirdly she considered that our most B. Ladie, was euery moment readie to receiue the grace of God. Then made she hir prayers vnto hir, that she also might haue, thorough hir intercession, hir hart so prepared, that she might daylie receiue from God new increase of grace.

4. Fourthly she caled to minde the great deuotion and gratitude of our most B. Ladie, whilst she conuersed and liued here, vpon the earth. Making hir humble petition vnto hir, that by hir intercession she might be alwayes acceptable and grateful vnto God, especially for this benefitt of the most B. Sacrament.

5. Fifthly she considered the great benenolence where with hir Sonne speaking vnto hir, receiued hir most louingly, so hir admirable ioy and comfort.

E

Making

Making then hir humble petition vnto hir, that by hir intercession, she might obtaine grace to come to that heauenly table with spiritual consolation. And she was wont to say; If a man knew what benefit, and how great profit he gained to his soule, by worthy receiuing the B. bodie of Christ, that he would be rapt beyond him selfe, with the excesse of ioy and delight.

The saied *S. Mechtildis*, was likewise accustomed before the receiuing of the B. Sacrament, aboue al thinges to call to minde, the bitter passion which our B. Lord suffered for hir redemption. And if at any time she chanced to let passe that meditation, she thought hir selfe to haue committed a great error; for that our Sauour at the institution of this most B. Sacrament, saied: *Doe this in remembrance of me*. That is, Communicate. Whereupon when she had craued of our Lorde the meaning of those wordes, she vnderstood by the Holie Ghost, that this was the true meaning and signification of them.

*Matt.*  
26.

*Three things to be remembered concerning  
the bodie of Christ, at such time as vs  
receiue the holie Sacrament.*

1. **T**He first is : The eternal loue  
where with God loued vs, before  
we had any being , thorough which he  
prouided for vs, al things that were  
needful , and also created vs to his owne  
image and likenes . For this cause we are  
for euer bound to render and yeeld vnto  
him , al hartie and continual thanks, to  
the vtmost we are able.

2. The second is : The inestimable loue  
that the Sonne of God shewed towards  
vs, who being in the heauenly delights  
and glorie of his Father , yet would  
vouchsafe to take vpon him, those griefes  
and miseries, which thorough *Adams* of-  
fence were due vnto vs; as hunger, thirst,  
cold, wearines, shame, paine, and the like:  
and lastly would suffer a most reproachful  
death , thereby to free vs from eternal  
damnation.

3. The third is : The insearchable loue,  
where with at al times our most merciful  
Sauour loueth vs, and the exceeding care  
and prouidence where with he doth

E a

always

alwayes gouerne vs: and that he who is our Creator, our Redeemer, and most entire louinge Brother, presenteth him selfe before his heavenly Father, and doth sollicite and pleade our cause, as our moste careful Aduocate.

These three things ought we euer to haue fixed before our eies (as that most B. woman hath directed vs) but especially at such times as we shal be present, and receiue that most heavenly banquet, which our most merciful Redeemer bestowed vpon vs, in his last wille and testament of his great loue towards vs. The memorie whereof, we ought euer to retaine with most thankful mindes for so great a benefit. This the B. *Mechtildis* knewe likewise by the instinct of the Holie Ghost: that when any busie them selues with thinkinge on worldlie and idle occasions, that they doe contaminate the image of the B. Trinitie, that is to say, the bewtie of their soule; as also if they be conuersant in curious and worldly wisdom, setting their delights on vaine and transitorie thinges. And considering that so longe as the soule is imprisoned in this earthlie bodie of ours, it doth often defile it selfe with base and earthlie cogitations: therefore it becometh that

that we oft reflect our eies vpon the glasse of Gods diuine countenance, but especially at such time as we are to receiue the most B. Sacrament. And euen as the purest white, being made redd with blushing, doth exceedingly adorne the face with beautie: so ought we, often to make white and pure the face of our soule with Confession, and as it were to dye it with redd, in remembering the bitter passion of our most merciful Redeemer.

---

*What our Sauour answered againe to  
this B. woman concerninge hir  
aforesaid meditation.*

**O** Vr Sauour at one time saied<sup>r</sup> to this holie woman. When thou purpolest to receiue me in the B. Sacrament, let this be the intention where with thou comest vnto me: to wit, ha- uing a desire to entertaine me with such loue and affection, as no humane hart hath hitherto receiued me with the like. And I wil accept this loue of thine, not so meanly as it appeareth in thee, but for such, and so great, as I my selfe desire it should be.

At an other time whē this holie woman was to receiue the B. Sacrament, our Sauiour seemed to write .7. letters vpon his breast, and to place them there as seauen riche and pretious iewells. The 1. did signifie the puritie of harte. The 2. the continual remembrance of the conuersation and life of Christ. The 3. the profound humilitie of Christ. The 4. perseuerance in good workes. The 5. patience in aduersitie. The 6. Hope. The 7. seruēt loue of heauenly thinges. With these vertues, as with seauen iewells, ought he to be adorned, who purposeth deuoutly to receiue the B. Sacrament.

---

*Of S. Gertrude.*

**T**His blessed woman *S. Gertrude* making his humble petition to our Sauiour, that it would please him to instruct him, how she might prepare herselfe, to come worthely to receiue the most B. Sacrament, receiued this answer: *That first she must touch the handes, and side of our Sauiour*. His side, with a thankful, remembrance of the great and exceeding loue of God towards vs, where with from the begining he hath chosen



chosen vs to be his Sonnes, and heires of his celestial kingdome; and how he doth heape vpon vs his daylie blessings, who are most vnworthie, and vnthankful for them.

His handes ought also to be touched of vs, that is, we must consider with al humble gratitude, al the paines and labours which our most merciful redeemer suffered here on earth, for the space of 33. yeares, but especially those which for vs he endured, at the time of his bitter passion. And when we finde our soules inflamed with this meditation, then must we offer vp our hartes to God, with great humilitie and thanksgiuinge in the vnitie of that loue whereof Christ spake, saying. *As my Father hath sent me so doe I send you.* That is, so conforming our wils to his diuine pleasure, that we should desire, or wil to doe nothinge, but that which may be acceptable to the wil of God: disposing our selues to suffer al thinges, which our B. Lorde shal commande or require of vs.

*Out of Iohannes Taulerus.*

**H**E writeth that a certaine deuout person, desired to be instructed of  
E 4                      God,

God, who might come worthely to receiue the B.Sacrament. And that he receiued this answere from our Lorde: *He vvhich hath not that vvhich is his owne, and he that is pleased vvith al thinges that I doe.* The exposition of which wordes, is this. Three thinges are requisite to him, who cometh to receiue the B.Sacrament. First that he haue not that which is his owne, to wit, sinne, hauing made cleane his conscience by Confession. Secondly; that he desire that which is not his owne, to wit, God, not seekinge or enquiring any other thinge then his diuine and heavenly grace. Thirdly, that renouncing al such thinges as offende God, he resigne him selfe, and al his, vnto his holie wil and pleasure. Whosoeuer findeth these three thinges in him selfe, may securely come to the B.Sacrament, although he should feelee no actual deuotion.

---

*Considerations before Communion out of  
the same author.*

1. **F**irst, consider how great, and who he is, that is to be receiued.
2. Secondly, how vnworthie thou art

art who comest to receiue him, being fitter to be fuel for the fire of hell, then to receiue him who is the Lorde of al maiestie.

3. Thirdly, that the most B. Virgin, who was most pure from the lest spott of sinne, was abashed and amazed being tould by the Angel *Gabriel* that she should conceiue Christ in hir wombe. *Luc. i.* And how *S. Iohn* trembled, when he was willed only to baptise Christ in the riuer of *Iordan*. *Mat. 3.*

4. Fourthlie, that thou mayest repay the det which thou owest to thy heauēly Father, for the great benefites which thou hast receiued of him; and mayest offer vnto him that sacred Oaste, and thereby obtaine strēgth against the diuel, the world, and the flesh. Also that thou maist enrich thy pouertie with the treasures of Christ *IESVS*; and likewise so firmly vnite thy selfe vnto him, that no earthly creature may be able to seperate thee from him.

---

*Out of the same Author.*

**O**ur Sauour answered an other in this maner, who seemed to him selfe

not sufficiently prepared to receiue the B. Sacrament. Knowe for certaine that so longe as thou hast a minde not to sinne, and doest confesse thee of such sinnes as shal come to thy remembrance, that thou art sufficiently prepared, to be partaker of my Table.

And the same Author further saith. I belecue vndoubtedly, that in this maner to receiue the B. Body of Christ, is more auailable to the soule, then to be present at an hundred Masses, or at an hundred Sermons. Yea he saith further, that some Doctors are of opinion: That he which receiueth the B. Sacrament but once, being free from al mortal sinne, obteineth more grace, then if he had three times visited the holie Sepulcher. And that no man did euer communicate in such estate, but that he was indued with most singular grace thereby: as also with a special degree of charitie which he had not before, although he felt him selfe moste drie, and voide of al sensible deuotion.

He addeth moreouer, three wonderful effectes of this most B. Sacrament. The first: That it transformeth the receiuer into it selfe, so that he may say. *I live, now not I, but Christ liueth in me.* The second is: That it alwayes bringeth new increase of grace

of grace and charitie; in such sorte, that if a man had neuer before receiued any grace, this which now he receiueth by only once communicating, is sufficiēt to bring him to euerlasting life. For which one cause, let no man permit him selfe, to be kept from frequenting this venerable Sacrament. The third is: That al temptations both spiritual and carnal, by vertue of this Sacrament, are asswaged and ouercome, and that hereby al our sinnes, both mortal and venial, are pardoned and quite forgotten.

---

*Out of S. Dionysius Areopagita concerning Preparation.*

**S**aint *Dionysius Areopagita* reduceth this preparation into four heades, or chapters. The first is: Thoroughly to cleere our consciences from al spot of sinne, and to cleanse and sweepe each corner of our sowles; for that the most **B.** body of our Lord, is to be laied in a pure and vndefiled vessell, and in a new monument. To this purpose doe especially belong, Confession, and a right Intention.

The second is: To adorne our soule  
E 6 with

with vertues. And to this purpose Prayer serueth, which obtaineth whatsoever we craue. And also Charitie, which disposeth our harte to feele the seruent loue of our heavenly spowse Christ Iesvs.

The third is : To seperate our selues from our selues, for our Lorde wil not admit any riuals in his loue, and so to mortifie our senses and internal appetites : which maketh vs to become crucified to the worlde, and the world vnto vs.

The fourth is : To be stirred and raised vp to a new kind of life, by resigning al that we haue into the handes of God, by thinkinge, speakinge, and exercisinge al our actions whollie to his honor.

---

*A Preparation out of S. Bonauenture.*

1. **F**irst, to recollect our mindes by dilligent examination, and washing our consciences cleane from al sinne: at the least with the teares of the minde if we can not of the bodie.

2. Secondly, to confesse our sinnes, and to doe pennance for them.

3. Thirdly, attentiuely to meditate especially vpon two thinges; First vpon  
the

the infinite greatnes of almightie God.  
And next vpon our owne calamitie and  
miserie.

4. Fourthly, how glorious a Lorde he  
is: and how base and abiect creatures  
we are.

5. Fifthly, to remember how great the loue  
of God is towards vs, who with a thing  
so vile and of no account, would so  
louinglie vnite and conioyne him selfe;  
and for a thinge so contemptible and ab-  
iect, would condescend to such humilitie.

*Another preparation out of the  
same Author.*

1. **F**irst calle to thy remembrance,  
what worke thou art now prepa-  
red to vndertake, to wit, to receiue thy  
Saiour and redeemer Iesus, both per-  
fect God, and perfect man, who suffered  
his most bitter passion, hanging for  
thy sinnes al naked vpon the tree of the  
Crosse.

2. Secondly consider, who it is that vn-  
dertaketh this worke. Thy selfe, a man,  
and not a brute beast.

3. Thirdly, thinke that thou receiuest  
him, who is the Holie of all Holies,  
& for that respect art to come vnto him;  
with

with al holines and puritie: al vnclenes of thy sinnes beinge washed by compunction, as also al bitternes of minde, by the sweetnes of deuotion.

4. Fourthly, remember that thou art to drawe nere to this most B. Sacrament, with due reuerence of so highe a maiestie. For if a man al infected with soares and diseases, would not present him selfe before a mightie and potent Prince: how mayest thou a wretch wholie wrapped in al sinnes, set thy selfe before the presence of almightie God? Yet mayest thou consider, that his mercie far exceedeth our vnworthines, and his benignitie to be much greater, then our distresse and miserie.

5. Fifthly thinke within thy selfe, with how great loue and desire he ought to be prepared, who cometh to receiue into the harbour of his harte, his Lorde and Maker, & the Creator of al thinges. Greatly therfore ought we to prouide, that we come not to this holie Sacrament with careles and sluggishe mindes. It is a wonder (saith this holie Father) how one coming to receiue this heauenly foode, doth not in a sorte, melte and consume with verie seruour and flames of loue.

6. Sixtly,



6. Sixtly, consider that with great humilitie and deuotion we ought to pray for our selues & our neighbours : especially, for the obtaining of remission of our sinnes.

7. Seuently, that we ought to recollect our mindes, from the thoughtes of al wordly delightes (be they neuer so smale) which may any way defile our soule with the leſt ſpott aſinne. This puritie ought we eſpecially to haue, when we are readie to receiue the moſt ſacred body and blood of Chriſt.

---

*A Preparation out of the Councel of  
Trent. Seſ. 13. cap. 7.*

**N**Ot without great deuotion and reuerence (theſe are the wordes of the Councel) is this moſt heauenly Sacramēt to be receiued, eſpecially when we conſider the wordes of the Apoſtle being full of all feare : *He that eateth and drinketh unworthely, eateth and drinketh iudgment to him ſelfe, not diſcerning the body of our Lorde.* He therfore who cometh to receiue this holie Communion, oughte to call to remembrance the precept of the ſame Apoſtle ſainge. *Let a man examin him*

1. Cor.  
II.

*him selfe, &c.* Furthermore the custome of the Church declareth, that this examination is most behoueful & necessarie, so that no man being in mortal sinne, haue he neuer so great contrition, ought to presume to come to the B. Sacrament, not first hauinge confessed his sinnes to a lawful Priest.

Heere-hence we may ynderstand, that only mortal sinne whereof we knowe our selues guiltie, not being purged by Confession, may keepe vs from receiuing this holie Sacrifice of the Aultar. And againe that Cōtrition and Confession are the wedding garmēts', wher with who-soeuer is apparelled, may securely haue accesse to this heauenly bāquet: the which is sufficient to remoue many scruples.

---

*A Preparation out of the Roman  
Catechisme.*

**T**His B. Sacrament is called, *Our daylie bread*, because ether it is to be receiued daylie, or that we ought so to direct our liues, that we may daylie be worthy to receiue it. The same author saith. Let such men, as say that we ought but seldome to frequent this Sacrament,  
heare

heare and marke dilligently the wordes of *S. Ambrose*. This Bread is called our daylie bread: why then comest thou to receiue it after a yeare?

It is further noted, that before our Sauour deliuered his B. body to his Apostles, although they were cleane, yet that first he washed their feete: thereby to shew vs, what great diligence and care we ought to vse, to procure integritie and innocencie of minde, when we are to receiue this sacred misterie. For as the Arke of God (then the which nothing was euer more pretious amongst the childre of *Israel*, & by the which they receiued most singular benefitts) being taken from them, brought vnto the *Philistians* most greiueous calamities, together with eternal reproach and infamie: so likewise this holie Sacrament, hath most contrarie operations, in those that worthele and vnworthele receiue it; euen as wholsome meates, which doe nourish and comfort the stomach wel disposed, yet much offend the bodie filled with corrupted humors. Wherupon *S. Paul* saith. *Therefore amongst you many are infirme, and many sleepe: because they come vnworthely to this sacred Table.*

I. Cor.

II.

The

The same Author teacheth vs besides, that the first preparation that we are to make, is, to discerne table from table; that is the true heavenly foode from that which is counterfeit. The which we doe, when firmly we beleue to be present, the real bodie, and blood of Christ; him whom the Angelles adore in heauen; at whose beck, the verie heauens doe tremble; and with whose glorie, both heauen and earth are replenished. And this is to discerne the bodie of our Lord, as the Apostle admonisheth; the greatnes of which misterie, we ought rather to adore with humilitie, then vainly and curiously to search into.

An other preparation is there, of no lesse necessitie, which is, that euery man call him selfe to a most strict account, whether truly, and vnfeinedly he loue his neighbour. For if thou doest finde in thy selfe, the least hatred or grudge against thy neighbour, this must thou wholie lay aside, & first reconcile thy selfe vnto him. Next if thy conscience accuse thee of any mortal sinne, it must be purged by Contrition and Confession.

Further we must remember how vnworthie we are of so great a benefit. Therefore often are we to repeat that saying

saying of the Centurion, which was so highlie praised and commended of our Saviour. *Lord I am not worthy thou Mat. 8. shouldst enter, &c.*

Also we must dilligently examin our selues, whether we may presume to vse that saying of S. Peter. *Lord thou knowest Iohn. that I loue thee.* For we must remember 22. he which presumed to come to the feast of our Lord, without his wedding garment, was adiudged to the torment of 22. euerlasting fire.

Nether is it sufficient, to vse only the preparation of the mind, but also of the body. For we must come to the B. Sacrament of the Altar fasting; in such sorte, that we nether eat nor drinke any kinde of sustenance, from the midnight of the day before we come to receiue. And such as be married, ought also to haue a reuerent respect of so highe a Sacrament.

*Out of S. Thomas and S. Hillarie.*

**S**aint Thomas, & S. Hillarie doe in diuers places teach vs, that only mortal sinne doth binde vs to refraine the B. Sacrament. And the same is taught in the Council of Trent aforesaid.

*A propa-*

Three  
things  
required  
to re-  
ceiue be-  
nefit by  
the B.  
Sac.

Puritie  
of min-  
de.

A true  
inten-  
tion to  
receiue.

That we abstaine frō mor-  
tal sinne, & be cōtrite for  
thosethat are committed.

That we lay away al malice  
and auersion which we  
haue conceined against  
our brother: because this  
is the Sac. of perfect vniō.

That we haue our mindes  
and bodies, free from al  
vncleanes: because we  
receiue a bodie of al in-  
tegritie and purenes.

That we édeauour to auoid  
al venial sinne, & wordly  
thoughtes: for that they  
hinder the feruour of  
deuotion.

Not only for custōme.

Not to please men.

Not to seke only thy owne  
consolation, but to recei-  
ue thereby the true spirit  
of Christ; that is, true loue  
towards God and thy  
neighbour; profound hu-  
militie; & a feruent desire  
to suffer with Christ.

To

- [ To pray to God without distraction;  
 [ To be deuoutly & spiritually affected  
 [ towardes Christ.

*Actual  
deuotion.*

To goe to the B.S. with great reuerence  
 & humilitie, as to the Sōne of God, the  
 Creator of the world, & thy Redemer.  
 To receiue this heavenly foode with  
 a longing desire, and spiritual hun-  
 ger; & to consider the infinite  
 fruite & benefit thereof.

*After  
shon  
hast  
recei-  
ued.*

1. First giue thanks to almightie God,  
 that it hath pleased him to enter into  
 the habitation of thy soule.
2. Exercise some actes of loue, as spiri-  
 tually embracing him, touching him,  
 kissinge him, & humbly beseeching  
 him to make his abode with thee.
3. Lay open before him al thy miseries  
 & sorrowes, al thy inspiratiōs & de-  
 sires which thou hast to serue him:  
 & craue hūbly of him, that it would  
 please him, to adorne the house of  
 thy soule with true vertues.
4. Vse certaine vocal prayers forth of  
 the office of our B. Ladie.
5. Passe ouer & spend the day whereō  
 thou receiuest, with greater modestie  
 & recollection then other dayes,  
 least the seruour of thy deuotion doe  
 soone growe colde and decay.

REMEDIES







REMEDIES  
AGAINST DIVERS  
TEMPTATIONS,

WHERE WITH THE DIVER  
is accustomed to trouble deuout  
and godlie persons, and such  
as doe often frequent the B.  
Sacrament:

*Gathered*

OUT OF SVNDRIE LEARNED  
*writers; seruing for al sortes of people,  
but chiefly for such, as are more ef-  
pecially desierous, to leade a  
spiritual life,*

THE FIRST DIVISION

OF THE HISTORY OF THE  
CITY OF LONDON

FROM THE FOUNDATION  
OF THE CITY

TO THE PRESENT  
STATE OF THE CITY

IN THE REIGN OF  
HIS MAJESTY

CHARLES THE SECOND

BY JOHN STOW

ESQ. OF THE MIDDLE TEMPLE

de  
an  
pe  
of  
th  
ab  
te  
th  
no  
ra  
th  
co  
le  
re  
see  
cu  
ue  
if  
son  
ali  
th



## To the Reader.

ſoules, bought with the precious blood of  
our Saviour Chriſt, hath collected this  
treatiſe. To whom with the Fa-  
ther and the Holie Ghoſt be all  
honor and glorie, worlde  
without end.

Amen.

WHAT



WHAT THE DIUEL OVR GHOS-  
*tyenimie endeauoreth chiefly to*  
*binder in vs.*

**T**H E R E is no one thinge which  
the Deuil our Ghostly enimie  
doth more maliciously practise,  
then by his subleties to keepe  
vs frō frequēting the holie Sacramēts. For  
wel doth he finde by experience, that no-  
thinge else doth so weaken the strength  
of his kingdome, and make frustrate his  
wicked and most damnable attemptes.  
For therein we not only receiue Sacra-  
mental grace, which is of force to de-  
fend vs from al assaultes of the Diuel: but  
also thereby we doe exercise such spiri-  
tual vertues, which doe especially dis-  
please him, as faith, hope, charitie,  
humilitie, prayer, contempt of the  
worlde, resistance of sinne, not only mor-  
tal and the occasions thereof, but also of  
al venial, so far forth as humane frailtie  
may permit: and lastly are enabled there-  
by to performe al those thinges, which  
our ghostly enimie doth most of al de-  
test. No maruel then that he so busily la-  
boureth, to hinder vs from frequenting

*is a Remed. against the subtilties of the diuel  
the holic Sacraments.*

---

*What impediments the Diuel objecteth  
to those that would frequent the  
B. Sacrament.*

**L** The first is, humane respect: wherein he useth the assistance of a certaine cruel Tirant, called, *What wil men say* they wil say that I am become a litle Saint, an hypocrit, a dissembler, and such like. O how many doth the enimie withdrawe from their good purpose, by this pretext and subtiltie?

2. Secondly, he would put into mens mindes, that such as wil often frequent the B. Sacrament, must of necessitye giue ouer al maner of recreations: and for this cause presenteth before their eies a most austere, and malancholy course of life; thereby to terrifie them from their good purposes; laboring in the meane while, to keepe secret by al meanes possible, that many who frequent this Sacrament; haue their mindes lesse disquieted and are much more cheereful, then euer they were in al their liues; and that some also are replenished with so great ioy and consolation, that they would  
not

seeking to hinder vs frō the holy Sacramts. 125  
not exchange their contentments with  
any worldly Prince.

3. Thirdly, he setteth before their eies  
the highe and excellent worthines of the  
most B. Sacramēt, together with the base-  
nes and vnworthines of such as frequent  
it, and how thereby they are far vnfit to  
receiue it. And yet further doth he seeke  
to withdrawe the deuout soule: for  
when by these meanes he cannot hinder  
their good purposes, then doth he obiect  
presumption vnto them, & that they pre-  
tend humilitie, which yet he perswadeth  
is nothing but pride; not permitting vs in  
the meane space to consider, that if we  
respect our owne dignitie, we should not  
once in the yeare, or rather not once in  
our whole life, be worthie to come to this  
holie Sacrament. And that it is vnlike,  
that the shirte should be more pure, that  
is washed but once in the yeare, then that  
which is duely washed once euery weeke.

4. Fourthlie, he obiecteth that it is  
vnpossible for any to abstaine so wholly  
from sinne, that they may worthelie re-  
paire so often to the B. Sacrament:  
euer concealing, how many hereby  
are reclaimed from their vices, which  
before they were accustomed daylie to  
commit. He also laboureth to hide

126 Remed. against the subtilties of the diuel  
from them, that by the benefit of this  
most heavenly foode, a man is made more  
chaſte, humble, merciful, patient, a diſpiſer  
of wordly vanities, couragious to ſuffer  
aduerſities for Gods cauſe, and more con-  
ſtant and perſeuerant in al vertuous exer-  
ciſes.

5. Fifthly he ſuggelteth into their min-  
des many cauilles and doubtſ about the  
B. Sacrament. As whether the verie body  
of Chriſt be, or be not, really preſent: and  
how it is there. And ſome perſons he  
doth ſo trouble with theſe kindes of  
ſcruples, eſpecially at the time when they  
are prepared to receiue, that they whollie  
refraine from coninge thereunto. In the  
meane time he concealeth the admirable  
effectes which daylie happen by oft fre-  
quentering the ſame: for many, who before  
were blinde in diuine miſteries, receiue  
their ſight: the deafe receiue their hea-  
ringe: the lame doe walke cheerefully in  
the way of our Lord: the Leapers, and  
ſuch as are defiled with the ſinne of the  
fleſh, become chaſt liuers: and ſuch as be-  
fore were buried in deadly ſinne, had  
now rather chooſe to die any corporal  
death, then wittingly to commit the leaſt  
offence. And whence proceedeth this  
great alteration of the right hand of the  
higheſt,



seeking to hinder vs frō the holy Sacramēt. 227  
higest, if there be not the true humanitie  
and diuinitie, of our Sauour Christ the-  
rein containd?

6. Sixtly, he obiecteth so many vnclean  
thoughtes and fowle dreames, espe-  
cially the night before they come to the  
holie Communion, that thereby he doth  
afright many from frequenting the same.  
Wherupon we reade that an ancient Fa-  
ther, euer the nighte before he purposed  
to receiue, had pollution of his body;  
which he notinge in time to be a practise  
of the diuel, would in despite of his sub-  
teltie come to the holie Communion,  
& so after this, he ceased to be troubled.

7. Seuently he setteth before their  
eies the defectes and imperfections of so-  
me that frequent the B. Sacrament, and by  
their disorderly liuing giue scandal vnto  
others, neuer manifesting in the meane  
space, how miraculoussie infinite num-  
bers are therby reclaimed. And by this  
example it should consequently followe,  
that they should vse nether wine, nor  
sworde, knife, nor any such necessarie  
thinge, because there be diuers persons  
that doe abuse them.

8. Eightly he obiecteth, that often  
frequenting the B. Sacrament, and ouer-  
much familiaritie there with, bredeth in

118 *Remed. against the subtilties of the diuel*  
vs a contempt. To which obiection may  
wel be answered: that he which hath not  
familiaritie with God, hath familiaritie  
with the diuel, remembring that our Sa-  
uiour Christ saith. *He that is not with*  
*me, is against me.* And againe if God wil  
haue vs to cal him Father, he wil also  
haue familiaritie betwixt him selfe and  
vs. Wherupon it followeth, that not all  
familiaritie causeth contempt, but that  
only which is contracted betwixt men  
subiect to imperfections, by reason that  
men are wonte to obserue the imperfe-  
ctions of others, for which defectes they  
often growe into contempt: but in God  
who is perfectiō it selfe, no lest imperfectiō  
can be obserued: and therefore the B. An-  
gells in heauen, which doe alwayes assiste  
and attend him most familiarly, doe also  
with al reuerence adore & worship him.

---

*Ten seueral temptations vvhich the*  
*Diuel our ghostly enimie, is accustomed*  
*to assault them principally, vvhich doe*  
*often frequent the holy Sacraments.*

W Hen the diuel can not hinder vs  
frō frequenting the holy Sacramētēs,  
then endeauoreth he to afflict vs, after  
seueral

seeking to hinder vs frō the holy Sacram<sup>ts</sup>. 139  
several maners , but especially as fol-  
lowe.

1. The first temptation is, he wil procure that such as frequent the Sacraments be laughed at of others , and in way of derision be called *Iesuites* : and also that they be vexed and molested by their familiars, who if they perceiue them sometime to be moued with any litle anger , are straight readie to exclaime and crie out against them, sainge . Loe this is he that doth so oft communicate, and the like.

2. Secondly he obiectioneth against vs, that we are vnworthie to approache so often to the B. Sacrament . Against which obiection a good Catholique may say : that he frequenteth it often thereby to be made the more worthie of it . Besides a man at such time is worthie, when he is in the grace and fauour of God , which grace he hath, when he is truely confessed, For in Confession he receiueth that wedding garment , where with being apparelled, he may come safely and securely to this celestial Table . Againe he may answer . That he frequenteth the B. Sacrament thereby to please almightie God who inuitteth vs to the same.

Also because this Sacrament is the bread of our soule. And further for that we repaire herein, as sicke folkes to a most skilful phisition: as poore and needie people, to a most riche & merciful Lorde: as prodigal children, to a most louing Father, that with a milde & chereful countenance wil receiue and embrace vs. Lastly it may be answered; That as our Sauour Iesus Christ when he conuerſed in the worlde, neuer refused any, but with exceeding signes of loue receiued euery one: so likewise now not hauing chaiged his nature, most louingly he admitteth al which sincerely come vnto him, and desire to receiue him in this holie Sacrament.

3. Thirdly, he endeauoureth to put scruples into the mindes of some persons, that they may thinke they haue comitted a sinne, when indeed they haue not: thereby ether to hinder them from frequenting the B. Sacrament, or continually to afflict their mindes & fill them with feares. But against all such temptatiōs, the best and only remedie is, in all their doubttes, to be aduised and ruled by a discreet ghostly Father.

4. Fourthlie he perswadeth some, that they reape no benefit by so ofte receiuinge,

seeking to hinder vs frō the holy Sacraments. Ringe, and that they were in better state when they frequented the Sacraments more seldome. By which temptation, he puteth into them, ether an vnwillingnes to frequent them, or else filleth their mindes with such doubtēs and scruples, that they receiue, litle or no comfort, by them. The remedie against this temptation, is, to perswade our selues, that it is a good signe, that we receiue benefit by coming to the Sacraments, when with humilitie we acknowledge that we doe not fruitfully enoughe receiue them. For accordinge to *S. Bernard*, it is one of the most certaineſt signes, that the Holie ghost is presēt in our soules, whē we shal stil desire and thirst after greater grace and perfection, acknowledging how litle amendment we finde in our selues. Another remedie is, that the more the enemie shal endeauour to withdrawe vs from the B. Sacrament, that then stil the oftener we frequent the same, saying. If I hauinge so great healpes as are found by receiuing this heavenly foode, doe yet finde litle profit or fruite thereby, what would become of me, poore miserable creature, if I were depriued of them? Againe, so longe as we thinke to doe & say well, we neuer must omitt that which is good: considering

132 Remed. against the subtilties of the diuel  
ring therefore that this B. Sacrament is  
the principal and only good that can be  
bestowed vpon vs; it were extreame follie,  
to omitt to frequent it, and yet haue a  
hope notwithstanding to doe well. He-  
rein we must imitate the prodigal childe,  
who being in extreame miserie, saied  
within him selfe: I wil now returne home  
to my Father. Whereupon all thinges  
succeeded happily with him:

When the diuel objected to *S. Cath-  
erin of Sienna*, that she was damned, and  
for that respect, nether hir prayers, nor  
other good workes, could any thinge be-  
nefit hir; she answered vnto him: If I be  
damned, the wil I doe more good deedes  
then euer I haue done hitherto, eache  
good worke wil I double; and so much as  
possibily I can attaine to, so much wil I  
loue God, I wil euer adhere vnto him,  
and so longe as it shal please him to  
lend me life in this worlde, I wil with  
al my strength labour to serue him,  
consideringe that in hell I cannot loue  
him, nor doe any acte that can be  
acceptable in his sighte. And thus she  
made the diuel ashamed to tempte  
hir.

5. Fifthly, he assaileth many men with  
sundrie new temptations, which neuer  
before

seeking to hinder vs frō the holy Sacraments. 133  
before they were accustomed to feele:  
which hapneth, ether that they but  
slightlie before resistinge them, did scar-  
cely perceiue them to be temptations; or  
else, that it pleaseth God, to permitt them  
to be tempted for their greater good:  
For the Scripture saith. *He that is not Eccl. 34*  
subiect to temptation what knoweth he?  
And againe. *My sonne cominge to the ser- Eccl. 2*  
uice of God, stand in feare, and prepare thy  
thy minde for temptations. And S. Paul 2. Tim.  
saith. *None shal be crowned, but he that 2.*  
shal fight lawfully. Wherefore it is a  
good signe, when one the oftner he fre-  
quenteth the B. Sacrament, hapneth so  
much the more to be assaulted with  
temptations.

6. Sixtly; he obiecteth to our memo-  
ries, our housholde cares, and busines;  
and such thinges as may principally  
hinder our deuotions, to which we may  
thus answere. The greater occasions we  
haue to entangle our selues with worldly  
affaires, the greater neede we haue of  
Gods diuine assistance.

7. The seuenth temptation is, the  
feare of vaine glorie, or of reproachful  
speech, when a man shal knowe him selfe  
to be comended or dispraised. Against  
the first we may aptlie answere with

S. Bernard

234 *Remed against the subtilties of the diuel*  
S. Bernard as he did, when the Diuel  
perswaded him to giue ouer preachinge,  
lest happily he might falle into the sinne  
of vaine glorie. O subtil enimie (quoth  
he) I nether began to preach by thy per-  
swasion, nether for thy temptations wil  
I omit the same. To the second may be  
answered: That it were extreme folly, to  
neglect the seruice of God, and to leaue  
to doe good workes, only for the speeche  
of worldly men; considering, that such  
men may most aptly be likened to vn-  
constant reedes, which are shaken and  
tossed with euer blatt of winde.

8. Eightlie, he obiecteth, that those  
who doe often frequent the B. Sacrament,  
must alwayes be busie and conuersant in  
prayer; the which he doth, ether thereby  
to weaken their health, or else to prouoke  
ke their familie against them, if by conti-  
nuall prayer, they neglect the gouernment  
of their house. The remedy against this  
temptation, is, at certaine howers to  
performe our deuotions, and likewise to  
allot conuenient times, for our other  
occasions. And touchinge our prayers,  
to followe the aduise of our ghostly  
Father.

9. The ninth temptation is, by certaine  
secret meanes he doth often disquiet the  
minde



*seeking to hinder vs frō the holy Sacramēt. 135*  
mindes of such, as he findeth most deuoted to the seruice of God, euer obiecting to them some defectes that they haue committed, ether in their prayers, confessions, or receiuing the B. Sacramēt, or else in some spiritual exercises. There is no struing against this temptation, but with al humilitie, euen from our verie hartes to cōfesse, that we haue many moe defectes, then ether the diuel, or any man doe knowe to be in vs: and therfore to desire, to ioine our selues as nere as we can vnto Christ, and from him to learne how best we may pray, confesse our sinnes, and also come worthely to receiue this heauenly misterie. For although we be defectiue in doinge our due seruice to him, yet wil not he falle to pardon our wantes. No defect therfore can be alleadged, why we should forsake God: nay, no defect in vs can be accounted so great, as to omitt the seruice of his diuine Maiestie. If we haue cause to be sorrie for our defectes, greater cause haue we of ioy, for the loue of God towardes vs, and his readines to pardon al our sinnes and offences: but principally for his daylie ayde & asistāce, which by frequenting the B. Sacrament he bestoweth vpon vs, wherby to ouercome our frailties and imperfections.

10. Tenthly,

136 *Remed. against the subtilties of the diuel*

10. Tenthldly, he maketh some persons most scrupulous and full of doubtess, as though they neuer had made their Confession sufficiently, but had alwayes omitted some sinne or other, not hauing plainly enough laied open their consciences to their ghostly Father. By which meanes he often depriueth these who receiue the B. Sacrament, of certaine speciall effectes, to wit, peace of soule and spiritual consolation. And when they ought to be cheerful and replenished with ioy; hauinge now receiued their Lorde into their house (as we reade

*Luc. 19.* in the Scripture of good *Zacharias*) by these temptations of their ghostly enimie, they stil remaine full of sorrowe and heauines, stil thinking they haue omitted some thinge in their Confession: wherupon ariseth in them much disordinate griefe and pusillanimitie; and incredible toyle and wearisomnes to their ghostly Father. For remedie of which temptation, these documents followinge are duely to be considered.

---

THE 1. DOCUMENT.

- 1, **H**Auing taken sufficient time of examining thy conscience, then to make

*seeking to hinder vs frō the holy Sacramts.* 137  
make thy Confession, and so confidently  
to hope, that al thy finnes are remitted by  
the grace and mercie of our Sauour  
Iesus; yea euen those which are secret  
and vnknowen, and which thou didest  
not remember in Confession. And hereof  
to make no maner of doubt.

**THE 2. DOCUMENT.**

2. To consider, that one maner of pre-  
paration is requisite for such as confesse  
but once in the yeare: an other for those  
who are confessed monthly: an other for  
weekly: and an other for such as cōfesse  
euerie other day. For vnto such a shorte  
time will be sufficient.

**THE 3. DOCUMENT.**

3. That no man is bound to confesse  
his venial finnes; excepte he haue some  
cause to doubt, whether they be venial, or  
mortal. So oftē therfore as a man findeth  
not his conscience guiltie of any mortal  
sinne, if he can not conueniently provide  
a ghostly Father, he may securely ap-  
proache to the B. Sacrament.

**THE 4. DOCUMENT.**

4. Althoughe no man is bounde to  
confesse his venial finnes, yet is it most  
expedient to confesse them. First because  
new grace is thereby obtained. Secondly  
for that it causeth vs the more easily to  
amend

138 Remed. against the subtilties of the diuel  
amend our liues. And lastly for that it is a  
meanes, that the paine due to venial sinne,  
is the sooner remitted. Thus far *S. Thomas*.  
And according to *Palludanus*, a good cu-  
stome to confesse our venial sinnes, ma-  
keth vs the better able to abstaine from  
them.

#### THE 5. DOCUMENT.

5. In the maner of confessing, and for  
the expressing the number and circum-  
stances of our sinnes, it shal be good to  
followe the aduise and direction of a  
ghostly Father, who hath had experience  
and trial of our conscience. Also when a  
man shal thinke he ought to make his  
confession, and his ghostly Father shal tel  
him that he may receiue without con-  
fession, let him securely approache to the  
B. Sacrament. For he gaineth thereby both  
what he had gained by confession, and  
much more besides; both for the more  
obediēce which he hath shewed vnto his  
ghostlie Father, as also for the conquest  
which he hath made ouer his owne will.  
Also he gaineth not à litle by his faith, in  
beleeuing that whatsoeuer therein is saied  
vnto him by his ghostly Father, is saied vn-  
to him by God; So that he may cōceiue in  
his harte these ioyful wordes to be spokē  
vnto him. *Thy faith hath made the whole.*

THE

THE 6. DOCUMENT.

6. Euen as nothinge is more easie for a man that hath not the feare of God, then daylie to fall into most greueous sinne: so is it most harde for him to sinne greueously, who had rather die then to cōmit a mortall offence. He therefore that is armed with such a resollutiō, should not lightly beleue that he had sinned mortallie,

THE 7. DOCUMENT.

7. When a man findeth his conscience to accuse him of no mortal but only veniall finnes, he is not bound to confesse euery one by name, but only some certaine; and of other in general; to acknowledge him selfe to haue sinned. And so are al his venial finnes remitted, according to *Siluester in Summa.*

THE 8. DOCUMENT.

8. Two thinges are wonte principally to trouble spiritual men. That is, *Thoughtes*, and *Detractions*. Concerning the first we must vnderstand, that euerie euil thought is not a sinne, but only such as we yeald consent vnto. And it is a signe that we giue no consent, when such a thought doth displease vs, and we vnwillinge to entertaine it: hauing our minde so disposed, that we had rather to suffer death, then to cōmit a mortal sinne.

Touching

140 *Remed. against the subtilties of the diuel*  
Touching the second, we must knowe,  
that when a man without any intention  
to hurte (thorough a certaine loosenes of  
speeche, or other cause) shal speake any ill  
concerning his neighbour, that he doth  
not sinne mortally, but ether venially, or  
perhappes not at al; althoughe there  
ensue some discredit to the partie, prouid-  
ed that it be not in any publique maner,  
according to *Fumus in Armilla*.

THE 9. DOCUMENT.

9. Although that euerie person which  
desiereth to profit in a spiritual course of  
life, ought carefully and with his whole  
power to endeauour as much as in him  
lieth, to refraine from the smallest venial  
sinne that may be comitted (for according  
to the general opinion of al Doctors and  
learned men; we ought rather to permit  
the whole worlde to decay, then willingly  
to comit the lest venial sinne) yet so often  
as thoroughe humane frailtie we falle  
thereinto, we oughte not to vex and af-  
flicte our selues, but with humilitie to be  
sorrowe, with full purpose neuer to commit  
the same againe; and so hauing asked par-  
don of God, to queit our mindes. And here  
we must vnderstand that there be two se-  
uerall sortes of venial sinnes: the one which  
willingly and wittingly we falle into;  
and

*seeking to hinder vs frō the holy Sacramts. 141*  
and this sinne ought we most carefullie to  
eschewe, for that it maketh vs apte to falle  
into deadly sinne, and bringeth great  
danger and peril to our soules. The other  
sinne is that, which thorough frailtie,  
ignorance, and inconsideration we comit:  
and into this sinne doth God permit vs to  
falle, both thereby to humble our selues  
vnder his holie hand, and to make vs re-  
member our owne basenes and vnwor-  
thines, and for some other causes only  
knownen to his diuine wisdom. Of these  
speaketh the Scripture where it saith: *The Pro. 24.*  
*iust man falleth 7. times in one day and*  
*riseth againe.*

#### THE 10. DOCUMENT.

10. It is expedient that he which goeth  
to Confession often in the weeke, be  
shorte and not tedious, as wel to auoide  
occasion of scrupulositie, as also that  
thereby conuenient time may be allowed  
to the ghostly Father to instruct him; and  
besides to giue good example to others,  
and place to such as are likewise to be  
confessed: who otherwise are wont to  
maruel with them selues, and sometimes  
to say, What cause can he haue that  
goeth so often to Confession, to be so  
tedious vnto his ghostly Father?

NECESSARIE

## NECESSARIE DIRECTIONS

*touching Confession, out of sundrie  
authors, and first out of Petrus  
Damianus.*

1. **I**F thou hast a purpose to amend thy life, and wilt doe penance for thy finnes, make choise of a discrete, and sufficient ghostly Father, to who thou maiest haue a refuge in al thy temptations, be- houlding as it were God in him, and in him hauinge recourse vnto God.

2. When thou hast made choyse of thy ghostly Father, vse none other without his consent and licence.

3. Thou must not desire easie or lighte penance; for thereby thou shalt deceiue thy selfe; considering what far greater penance is done in Purgatiue.

4. Thou must not confesse thy finnes for feare; for that were in some sorte, no voluntarie Confession.

5. Thou must not excuse thy selfe in thy Confession; for that were not to confesse, but to excuse thy faultes.

6. Thou must not accuse others; for that were not to confesse, but to offende.

7. Thou



7. Thou must not cōfesse because thou wouldest be held good and vertuous; for that were but illusion, and no confession.

---

*What thinges are to be obserued in  
Confession.*

**W**E must obserue that which the Prophet David saith in the psalme: *I Psal. 31.*  
*haue saied, I vvil confesse againt my selfe  
my iniquitie to our Lorde, and thou hast  
remitted the guilte of my sinne.*

First, when he saith (*I vvil confesse*) he sheweth a true and firme purpose to tell and confesse his sinnes.

2. When he saith (*I vvil confesse*) he sheweth that we ought to confesse our sinnes, and not to trifle, to laughe, or to play.

3. When he saith (*to our Lorde*) he declareth that they which goe to Confession, ought not to goe as to a man, but as to God; & therefore not to be ashamed to reueale any sinne whatsoever, considering that nothinge can be hid from him.

4. When he saith (*my iniquitie*) he sheweth that they doe ill, who praise thē selues and say, I haue not stollen, I haue not committed adultrie, and the like.

5. When

5. When he saith (*against my selfe*) he sheweth that we ought not to reueale in confession, the sinne of any other person.

---

*Certaine Admonitions to direct vs to make our Confession a' right.*

**B**Ecause few men knowe how to make their Confession rightly, let him that wil learne it, obserue these Admonitions followinge.

**THE 1. ADMONITION.**

First before thou goe to Confession, thou must bestowe some time in examining thy conscience, especially if it be longe since thou wast at confession: and thou must imagin that thou hast in hand a matter of so great waighte & exceeding moment, which must be preferred before al other busines. For if thorough negligence any one mortal sinne be omitted, the whole confession is voide, and to be made a new.

**THE 2. ADMONITION.**

Thou must tel the number of thy mortal sinnes, or else thy Confession wil not be perfect. And thou must tel them in as true an order as thou canst; ether how long time thou hast vsed to commit that sinne,

doe it, for that our minde is ouermuch  
encombred with such suggestions; and  
then is such a thought no sinne at al.

*THE II. RVLE.*

Euen as he that liueth not in the feare  
of God, doth easily, and often fall into  
mortal sinne (at the least in thought) so he  
that liueth in the feare of God, and would  
choose rather to die, then willingly to of-  
fend him, seldome or neuer offendeth mor-  
tally. For which cause a scrupulous body  
ought not easily to thinke, that his sinne  
was mortal.

*THE II. RVLE.*

Some persons are euer troubled with  
vnclene thoughtes: others seeme to them  
selues, that they continually blaspheme  
God, and his Saintes, and thereby are still  
vexed, and molested in their mindes; and  
especially at such time as they should goe  
to Confession: for both they are ashamed  
to confesse such scruples, and yet they  
thinke them selues bound to discouer  
them. Wherein they are deceiued: for  
although a man, for many yeares toge-  
ther, should finde him selfe, contrary to  
his wil, troubled with such ill thoughtes  
and suggestions, yet resisting them, he  
should not only, not sinne, but also merit  
thereby exceedingly, and therefore ought

not to confesse as a sinne, that which turneth to his greater merit. With such temptations, according to the opinion of the Fathers, was the B. Apostle *S. Paule* troubled, to whom our Lord answered, when he desired to be freed from them; *My grate is sufficient for thee, for vertuis made perfect in infirmitie*. In which wordes he sheweth, that by such temptations, we doe not only, not loose the grace of God, but rather increase it; so that we be careful, not to yeld our consent vnto them.

2. Cor.  
G 12.

*S. Catherin* of Sienna, being on a time so assaulted with vncleane thoughtes, that she seemed to hir selfe, to be as it were plunged into hell, our Sauour appearing vnto hir, she saied: O my sweete Iesu, where hast thou bene? He answering that he had bene alwayes present in hir harte: she replied; How can it be that thou shouldest abide in a harte, which hath bene conuersant in such fowle and vncleane places? To whom he saied. Hast thou consented to such vncleane temptations? And she replying: No, but I haue euer detested them, wishing rather to dye then to yeld my consent; receiued presently this answere from our Lord: Then hast thou committed no mortal sinne, which only driueth me forth of thy hart: and this

this desire which thou hadest not to offend me, could not be in thee, without my especial grace.

It is also a good remedie, for such as are troubled with scruples, to humble and resigne them selues into the handes of God, accepting such temptations, as al other tribulations what soeuer, in the place of a Crosse, sent by him vnto them, for their probation and further trial.

*THE 13. RVLE.*

Scruples also doe often growe in vs, for that we haue not a sufficient vnderstanding of the goodnes of God, and of his desire to saue our soules. And therefore such doe greatly wrong his diuine goodnes, not accounting of it as they ought; yea they make God as it were an enuious wordly Iudge, that should euery way seeke meanes to ouerthrowe the accused person. For if they knew with what a desire God did continually seeke our saluation, they could neuer so readily fall into such errors. But such scrupulous persons, doe not so much as knowe, that good which is them selues, and that they haue a hart, wholie resolved to doe good, with a desire, rather to endure any miserie, then in the least degree to offend his diuine maiestie: which special grace, if they did  
I 2                      rightly

rightly consider, there would be no place left in them for any scruples, retaining in their mindes, so rich a iewel and treasure, as is their coniunction, and friendship with almightie God.

THE 14. RULE.

Although a man be neuer so learned, or wel experienced in these cases, yet ought he not herein to relie vpon his owne opinion: for being sicke, he must followe the aduise of his Phisition. And admit, that he which giueth counsel should err: yet shal not he err, that obediently followeth it. For in such cases, God commandeth vs to be directed, and gouerned by others.

THE 15. RULE.

*Caietan* also saith, that a scrupulous person, is not bound to confesse those sinnes and offences, which he is doubtful, whether he haue already confessed or no. For when he hath with a reasonable preparation, made his Confession, he ought not to call it againe in question, but to say in his minde: as I haue heretofore confessed my other sinnes, so doe I trust, that I haue also confessed these, else were I ready againe to confesse them, and so let him queit his conscience. This is to be vnderstood, when he hath a doubt,  
whether

whether he haue omitted any mortal sinne; for as for venial (as is said before) he is not bound to confesse them.

*THE 16. RVLE.*

*Richardus de S. Victore* writeth, that Anger, Impatience, Sorrowe, Couetousnes, Gluttonie, Pride, Vaine glorie, and such like, are not at al times, to be accounted mortal sinnes: and therefore, if a scrupulous person happen to fall into any of them, he must not presently thinke that he hath sinned mortally.

REMEDIES AGAINST AL  
*kindes of sinnes and first of certaine  
steppes or degrees to saluation.*

*THE 1. STEP.*



FIRST the acknowledging of our sinnes, considering our offences which are past and the fowlenes of them, comitted by that body, which ought to be a vessel of sanctitie & puritie: Secondly, to acknowledge what thou hast deserued thorough the multitude of thy sinnes, to wit, the eternal paines of hell. Thirdly, to remeber what (thorough them) thou hast deserued to haue lost, that is the euerlasting ioyes of heauen.

*Remedies against*  
**THE 2. STEP.**

Pennance or hartie contrition for thy finnes committed, with a firme purpose to mortifie thy flesh, and to sinne no more.

**THE 3. STEP.**

First an inward sorrowe for thy finnes committed, whereby thou hast offended God thy Creator, to whose lawes, both heauen and earth are obedient, and what thinge soeuer is created in them: but thou alone hast bene rebellious vnto him, and hast transgressed his holy commandements.

Secondly a greater sorrowe, for that thou hast offended, not only thy Creator, but thy Father, yea and what Father? Euen that Father which giueth thee the fertilitie of the earth, the abundance of fruites, and hath hitherto gouerned thee, and yet doth gouerne thee.

Thirdly and to this the greatest sorrowe of al, which may wound thy hart for contemning so louing a Sauour, who suffered patiently, most bitter torments on the Crosse, for to deliuer thee from the eternal panies of hell.

**THE 4. STEP.**

Confession, which ought to be pure and not mixed with other discourses:  
 perfect;



perfect, with out omission of any sinne: humble that whatsoeuer we speake with our mouth, we thinke the same with our hart.

*THE 5. STEP.*

Chastising our bodies, which must be done, by the discretion of our ghostly Father, for auoiding vaine glorie. Also secretly, so as that the left hand knoweth not what the right hande doth. And further discreetly, according to the strength and abilitie of our bodies.

*THE 6. STEP.*

Amendment of our maners, and first of our tounge, that it vtter no euil speech. Secondly, amendment of our motions of sensuality, bridling, and keeping them vnder. Thirdly the reforming, as much as we may, of wicked and dissolute persons, sharply reprehending them; and what we are able, not to permit iustice to be infringed and violated in our presence.

*THE 7. STEP.*

Perseuerance in goodnes: which thou shalt attaine vnto, if thou doe wel consider, the eternal rewarde or punishment, in heauen, and hell: as also other gifts and graces which God hath bestowed vpon thee.

*Remedies against pride.*

1. **F**irst, to consider our owne imperfections; the vileness of our bodies; and the innumerable infirmities of our mindes.

2. to imitate and followe such, as excel vs in vertue and perfection, and especially our Sauour Christ, who exhorteth vs to  
*Mac. II.* followe him, saying: *Learn of me, for I am meeke and humble of heart.*

3. To consider the seruitude and baseness of proude people, who of the sonnes of God, make them selues the seruantes & slaues of the diuel; who is the kinge of al pride.

4. To conuerse with such as be humble and modest.

5. In apparel, and al our external actiōs, to carrie our selues according to our condition and degree.

*Against vaine glorie:*

1. **F**irst as nere as we can, to conceale such vertues as are in vs.

2. Often to reflect our mindes, vpon our imperfections.

3. To

3. To attribute al our praise, vnto almightie God, who is the only author of al goodnes.

---

*Against Couetousnes.*

1. **F**irst, to auert our mindes, from the loue of al earthly thinges, and for that end, to call vpon God for his heauenly grace.

2. To thinke that our mindes wil neuer be satisfied, haue we neuer so great riches.

3. To assure our selues, that we shal shortly leaue al riches behinde vs, saue only those which we haue sent before, by the handes of the poore.

4. To consider, how great the pouerty was of our Sauour Iesvs Christ, and of those B.Saintes which did imitate him.

5. To put our trust and confidence in God, who prouideth, euen for the litle birdes, and saieth vnto vs: *Seeke first the Mat. 6. kingdome of God, and his iustice, and al other thinges shal be giuen vnto you.*

6. To eschew al affaires of couetous men, and to conuerse with such, as contemne, and haue forsaken the riches of the worlde.

7. To meditate vpon the riches of heauen, and vpon the infinite, delightful, and eternal treasures, which our Lord God, hath there prouided for vs, if truly we dispise these which are transitory.

8. It is a most soueraigne remedie against couetousnes, truly to forsake the treasures of this worlde, and to possesse only so much, as shal be sufficient to maintaine oure state.

*Against carnal concupiscence.*

1. **T**O haue an especial regarde to gouerne wel our sight.

2. To auoide al such occasions, as are wonte to drawe men into that sinne.

3. To flie the company and conuersation of vnchast persons.

4. To shunne idlenes, and alwayes to be busied in some good exercise.

5. Not to pamper our bodies with delicate fare, but to vse fasting, and to refraine stronge wines, and hoate meates.

6. To keepe a careful watche ouer our harte, and presently to repel al naughtie thoughtes.

7. Carefully to gouerne al our senses.

8. To

8. To auoide al dishonest occasions, as we would auoide the sicknes or plauge.

9. Often to aske of God the gifte of chaittie.

10. To chasten our flesh with some kinde of pennance, especially, when we find our selues assaulted with fleshly temptations.

---

*Against the passion of Anger  
in our selues.*

1. **F**irst, to prepare and arme our selues to beare with patience, any wordes, or deedes that may moue vs to anger.

2. To consider, that a wronge done, doth neuer hurt him that doth patiently suffer it, but rather him that doth offer it.

3. To remember, what infinite wronges our Sauour Christ suffered for vs, to whom we are to render thanks, if we suffer in this worlde, any wronges for his sake.

4. To endeauor, not to thinke vpon any iniuries, and to busie our thoughtes in some other matter.

5. To

5. To conquer our selues, by not answering when we are wronged, and by litle and litle to quench our anger already risen.

---

*Against the passions of Anger in others.*

1. **T**O answer mildly, remembering that an humble answer, doth mitigate anger, and that hastie speeche, doth enkindle the same.

2. To hould our peace, or to depart for the present.

---

*Against Enuie.*

1. **N**OT to be in loue with earthly delights.

2. To consider, what an vnprofitable thinge Enuie is, which only hurteth our selues.

3. To thinke with our selues; how vncharitable a thinge it is to enuie others, considering that we are bound euen to die for our neighbour, if neede so required.

4. To consider, if thy neighbour had not, such, or such a thinge, what thou thy selfe shouldest be the better thereby.

If

If therefore enuie doe nothing auaille thee, nether in thy reputation, thy welth, or happines of thy soule; but on the contrary art perplexed, and made odious before God, what reason then hast thou to be enuious.

5. Alwayes to meditate on such thinges as tende to brotherlie loue and charitie.

---

*Against our ouune malice or hatred, conceived towards others.*

1. **F**irst, to remember that God wil neuer forgiue thee, except thou doest forgiue others.

2. He that liueth in malice, hurteth him selfe more being in mortal sinne, then he doeth the other whom he maliceth.

3. It is of necessitie that we must forgiue others, except we meane wilfully to throwe our selues into hell.

4. Being in malice; we loose the benefite of al the good deedes we doe, because al our actions are most displeasing to God.

5. We make our selues wholie vnlike our Sauour Christ, who freely pardoned al his enemies, that at once spoiled him,  
both

both of his good name, and his most precious life. As also vnlike to S. Stephen, and other B. Saintes.

---

*Against the malice or hatred of others  
conceined towards vs.*

1. **F**irst to doe them al the good we can.
  2. To doe them al seruiceable offices, so often as we may.
  3. To submit our selues vnto them in al that is expedient.
- 

*Against Gluttonie.*

1. **F**irst to take away the occasions, that should moue vs to Gluttonie, and varietie of delicate meates.
2. To cōsider, that euen brute beastes, refraine to eat more then that which is necessarie.
3. To thinke how it dulleth our vnderstanding, extinguisheth good desires, and shortneth our life.
4. To resolue with thy selfe, not to eat so much as shal suffice thy appetite, but sometime to withdrawe some parte thereof.

5. To



5. To meditate vpon the life of our  
Saviour and his Saintes : to thinke on the  
gaule and vineger that was giuen him,  
and barley bread whereon he did feede.

---

*Against Slouth.*

1. **F**irst to remember the benefitts of  
God, which shoud stir vs to loue  
him.

2. To thinke vpon our death which  
may daylie happen : and to remember,  
that after death, we shal haue no time to  
doe good deedes.

3. To meditate on the eternal paines  
of hell, and the ioyes of heauen.

4. To auoid idle company ; and to  
conuerse with those that are vertuously  
employed.

---

*Remedies against afflictions : and first that  
all euils of punishments, haue their  
original from God.*



His thing is so true, that if any  
man shal obstinately defend the  
contrarie, he should fall into  
heresie, because he should speak  
contrarie to the Scripture.

1. For

Amos.

3.

1. For first, the Prophet saith. There is no euil in the Citie which God hath not done.

Cap. 15.

2. God saith by *Esay* the Prophet. *I am thy Lord, and there is no other making lighte, and creating darknes: making peace, and causing euil.*

Cap. 11.

3. Againe by *Jeremie* the Prophet. *Behould I will bringe vpon them euil which thyshal not auoide.*

Cap. 2.

4. *Iob* sayeth. *If we haue receiued good from the bandes of God, why should we not also receiue ill.*

Psa.

108.

5. *Holie David* desired of God, that his enemies might be illuminated, and that they might vnderstand, that the euils of his afflictions proceede from him, saying, *That they may knowe that this is thy hand: and thou O Lord hast done them.*

Iohn.

19.

6. Our Lord saied to *Pilate*: *Thou couldest haue no pouer against me, except it were giuen thee from aboue.* So that when the *Iewes* apprehended him, he him selfe gaue them power. But they could not apprehend his Apostles, or take a haire from them, because he gaue them not power to doe it.

7. *S. Augustine* saith, in his booke *Of the citie of God*, that the affliction both of  
the

the good and bad, is to be attributed to God.

And vpon the ninth psalme he saith; That al the paines which men suffer, are to be referred to the diuine prouidence: And in his 8. booke of the *citie of God*. cap. 2. he saith, that al warres and sacking of Cities, prooceede from God. And againe in his 5. booke cap. 11. he saith, that the leafe vpon the tree moueth not, contrarie to the diuine wil of God. And vpon the 148. psalme, he saith, that what soeuer hapneth in this life contrarie to our wills, proceedeth from the wil, prouidence, order, and appointment of God.

Hereby it easilie appeareth, how far they are deceiued who say, I can willingly beare and suffer, what soeuer it shal please God to lay vpon me; but I cannot endure such wronges as men doe vnto me.

---

*An answer to a certaine objection.*

**S**ome peradventure wil say. If God be the cause of al euil, then is he the author of al euil,

But

But this obiection may thus be answered. There are two kindes of evils. One of offence, or fault, whereof God is not the author. An other of punishment, as sicknes, plauge, warre, dearth, earthquakes, heate, colde, and al other punishmēts which afflict men on earth, and of these God is the author. As for example. A man offereth me an iniurie, he robbeth me, beatth me, or depraueth my good name: here concurre two thinges. First the sinne of him that offereth this vnto me, and this is contraty to the wil of God, who permitteth these thinges to be done, although they doe displease him. The other is my hurte and punishment, and this I must take as from God, & not from man, because such punishment is agreable to the wil and ordinance of God: as it was the wil of God that Christ should suffer for ys, but not that the Iewes should crucifie him. On the one side his passion was most grateful and acceptable, on the other side, the action of them that crucified him, was most execrable and abominable.

*Remedies for any afflictions that may  
happen vnto vs.*

1. **F**irst to rest most assured, that no tribulation, pressure, sorrowe, or other afflictio<sup>n</sup>, can happen vnto vs, which doth not proceede from God, and from his diuine ordinance and prouidence, as *S. Augustin*, and the holie Scripture doth teache vs. And that he suffereth these thinges to happen vnto vs, of the same Fatherly loue, which he shewed when he would haue his only and dearly beloued Sonne, to suffer far more greuous torments for our redemption.

2. Secondly to consider, how often and how longe time, thou hast most grieuously offended almightie God. For if but only once thou hast offended his Maiestie who is infinite, thou hast therefore deserued infinite paines, and not these temporal punishments.

3. Thirdly, to thinke vpon the paines of hell, which thou hast so often deserued.

4. Fourthly, to remember what torments the holie Saintes hane suffered in this life, but chiefly our Lord and Saniour **Iesus Christ**, the Holie of al holies, and  
not

not once, but euen the whole time of his life which he spent here vpon earth.

5. Fifthly, to meditate vpon the eternal glorie, to the which there is no passage, but thorough many tribulations.

6. Sixtly to consider what is the fruite of tribulation, which is to humble our selues before the presence of God: to haue recourse vnto him for helpe: to sequester our selues from the affaires of this worlde: to thirst after heauen: to imitate Christ: to please almightie God: to mortifie our flesh, which is so great an enimie to vs: to take away al occasions, that may offend his diuine Maiestie: to cleanse our soules from sinne: and finally, to enrich our selues with grace, and after this life, with vspeakable glorie.

*Remedies for such who are griued in minde, for that they are iniuried and condemned.*

1. **F**irst to consider, what iniures were done to our Sauour Christ himselfe; and then to thinke, that the seruant is not greater then the master.

2. To remember how often we our selues

selues  
and th  
wron  
thing

3.  
tes in  
were  
they

4.  
iuried  
to fo  
remi  
othe  
Forg  
then

5.  
occ  
to l  
spir  
as v

ou  
co  
fo  
to  
w  
pr

th  
al

selues haue offered many iniuries to God: and thereby may iustly thinke, that the wronges which we doe suffer, are nothing to be accounted.

3. To thinke what iniuries the B.Saintes in heauen haue suffered, how they were contemned, and how reproachfully they were vsed.

4. To consider that by suffering iniuries, we haue occasion ministred vnto vs to forgiue them, and thereby to deserue remission of many done by vs vnto others: so that we may confidently say. *Forgiue vs our trespasses, as wee forgiue them that trespass against vs.*

5. To remember, that hereby we haue occasion giuen to please almightie God: to become his children: to reioyce in spirit: to increase our glorie in heauen, as we reade in the gospel.

6. To thinke that we are iniured by our ghostly enimie the diuel, who according to *Anselmus*, possesteth a man for the time he is in sinne, and therefore to reuenge our selues on him, with the weapons of humilitie, patience, charitie, prayer, and other like spiritual armour.

7. To behould in him who offereth thee iniurie, the image and likenes of almightie God, and to remember that he redeemed

redeemed you both alike, with his most pretious blood.

8. To consider that he which offendeth thee, doth also offend God, and that thou shouldest be more grieued therfore, then for the offence which is done vnto thee: and therfore to pray for him.

9. To haue compassion vpon him, to see him fall from the grace of God, for  
 Rō. 12. God sayeth: *Leaue reuenge to me*. What greater miserie can befall vs, then to fall from Gods holie grace and fauour.

10. To take them as we would doe other tribulations sent vs from the hand of God: euen as we haue seene the holie Martirs ioyfully to haue receiued theirs, and therfore not to complaine or grudge against them. So holie *Iob* did refer to God the losse of his goodes and children, which he had sustained by the diuel, saying: *Our Lord hath taken them away*. He saied not that the diuel had taken them away; for as *S. Augustine* noteth, he knew ful wel, that the diuel could not take from him on haire of his head, contrary to the wil and power of God. So *Dauid* being reuiled by one of his owne subiectes, tooke it vpon him as a thing laied vpon him by the hand of almightie God, saying  
 Psa. 67. in one of the psalmes, *O Lord thou hast*  
 giuen



giuen me as a reproach to a man without  
vrit, and I haue not opened my mouth be-  
cause thou hast done it. And againe. O Lord Psa. 33.  
thou hast set men vpon our heades. And al  
warres and iniuries which he receiued  
from his enimies, he did attribute them to  
the hand of almightie God.

The whole Scripture is ful of exam-  
ples, where God hath sent vpon his ser-  
uants, plauge, warre, and famin, and al  
other sortes of punishments.

And if the litle Sparrow, fal not on the  
grounde without the prouidence of God,  
as we reade in the gospel: how can a man  
suffer any iniurie contrary to the wil of  
God? And if he haue a care vpon the least  
haire of our heades, why should we not  
thinke he hath the like of other thinges  
which more concerne vs?

---

*Remedies for those that are afflicted in  
their mindes at such time as they  
suffer tribulation.*

1. **F**irst to thinke that God is iust and  
faithful, who neuer permitteth vs  
to suffer greater afflictions, then assisted  
by his grace we may easily endure, as 1. Cor.  
S. Paul teacheth vs.

10.

To

2. To remember the sundrie miseries of our life past which before we felt them, might haue bene thought intolerable, and yet being strengthened by the diuine grace of God, we haue wel overcome them: so likewise wil God assist vs, to beare al afflictions that are to come.

3. To consider the example of others, especially of the B. Saints. For who would not haue thought, that S. Peter would haue bene afraide, if it should haue bene tould him, that he should haue bene crucified with his head downewardes, and yet he chose that death himselfe. Likewise of S. Bartholomew that he should haue his skinned off. And the like may be said of many other holie Martirs.

*Remedies for such, who for humane respectes are ashamed to doe euil.*

1. **I**F thou art not ashamed to doe ill, why shouldest thou be ashamed to doe well?

2. Remember that thou must die shortly, and must appeare before Christ thy iudge, how wilt thou be ashamed at that time?

3. If

3. If our Redcemer Christ were not ashamed to hang naked on the crosse, why shouldest thou be ashamed of wel doing?

4. So many thousands of men and woemen haue spent their liues for Christ, and art thou ashamed to doe good for the loue of him?

5. What wilt thou say at the day of iudgment? How great wil thy shame then be, how great thy confusion?

6. When thou doest any good worke, thou causest ioy and delight to al the B. Saintes in heauen, and wilt thou then depriue them of that delight for any humane respectes?

7. He that is ashamed to doe wel is ashamed to be a Christian, and in some sorte denieth Christ; and what shame can be greater then this?

8. Our Lord saith in the gospel. He *Luc. 10.* that shal be ashamed of me before men, I *11. 2.* will be ashamed of him before my Father which is in heauen.

9. *David* saith, God wil confound and contemne those that seeke to please men. And *S. Paule.* *If yet I should studie to please men, I should not be the seruant of Christ.* *psal. 52.*

10. Consider how base & abiect a thing it is, for worldly respectes, to neglect

so doe such thinges as are grateful to God  
and his Saintes.

11. Thou didest promise in thy Baptisme, that thou wouldest renounce the diuel and al his workes, and wouldest aboue al thinges loue God thy Creator: why then art thou not ashamed to doe the workes of the diuel, and yet art ashamed so performe thy duety to God?

12. The holie Scripture teacheth vs, to labour to please God, and to contempe the worlde: why therfore are we not ashamed to displease God, and to embrace the worlde?

13. It were great follie to be ashamed of wel doing, by the which we are made acceptable in the sight of God and his Angells, both here and in the worlde to come: and not to be ashamed when we doe ill, whereby we purchase paine in this life, & eternal damnation hereafter.

14. They who for worldly respectes wefraine to doe wel, what shame shal they suffer when they burne in hell fire?

15. The gospel saith, that he which knoweth the wil of his Lord and doth it not, shal be beaten with many stripes: what then shal be done vnto him, who for worldlie respectes neglecteth to doe the wil of God?

16. Thou

16. Thou saiest daylie, *Thy will be done*, yet dost thou neglect to doe it, because thou wouldest please men.

17. Imagin what ioy it wil bring thee at the hower of thy death, when thou shalt remember, that for no worldly respect, thou hast desisted to doe good workes.

18. Canst thou imagin that almightie God wil bestowe on thee those priueledges, which to his B. Sonne or his Saintes he neuer yet graunted?

19. Thinkest thou that God doth not behould thee? Canst thou perswade thy selfe that he iesteth with thee? Or canst thou beleue that he wil not punishe thee for such an iniurie?

20. Assure thy selfe, that it is a thinge impossible, to hould the fauour of God, and the good opinion of the worlde: please the one, and not offend the other.

21. Thou wilt not refraine thy meate, drinke, or apparel, for any humane respect that may happen vnto thee, and yet art thou ashamed to doe well.

22. Thou wouldest not refraine from seeking a worldlie treasure, though al thy frendes should laugh at thee for it, and art thou then ashamed to seeke the treasure of Gods grace?

23. Imagin vpon thy one hand ; God, and the ioyes of Paradise ; and on thy other hande, the worlde and the transitorie delightes thereof, which of these two wouldest thou chiefly regard, wouldest thou not choose to possesse the ioyes of Paradise?

24. For no worldly regard thou wilt omit to gratifie him, that hath deliuered thee from perril of loosing thy life : why then art thou vnmindful to performe thy duetie to God, who hath not only giuen thee life, but doth also daylie preserue the same?

---

*A remedie for such as the enimie laboureth to drine into dispaire, suggesting unto them that al their good workes are lost, and that them selues are damned.*

*Out of Taulerus.*

**T**Hou must cast vpon God as *S. Peter* teacheth, and vpon the depth of his infinite mercie, al thy care and sollicitude. For as Sea-men being in extreame danger of Shipwrack, cast their anchors into the Sea, thereby to saue their liues: so we being assaulted with the temptations of our ghostly enimie, must cast the anchor

anchor of our hope and confidence, into the Sea of the passion of Christ, and into the bottomles depth of his diuinitie, fixing our perfect hope, and most firme confidence in his only mercie and goodnes.

---

*Motives to comfort those that liue ver-  
tuously and doe many good deedes.*

**T**O consider often these points following.

1. First that thou art created, after the image and similitude of God.

2. That thou art redeemed with the most pretious blood of our Sauour Iesus.

3. That in Baptisme thou art made the Sonne of God.

4. That thou art reclaymed from vice to vertue, from sinne to grace, from the loue of the worlde, to the loue of God.

5. That thou art fed and nourished so often with his most pretious bodie and blood; prepared with such loue, and with so great expence.

6. That he hath giuen thee a new hart & spirit, to contene al vanities of this world, and a wil to desire new grace, and also the comfort of his holie Sacraments.

222 Remedies against afflictions.

7. To thinke that from the begining we were loued of God the Father, and that it pleased him to send vs his only Sonne, that he might enrich vs with his inestimable treasures.

8. To consider how carefully his diuine prouidence provided for vs, that all thinges might happen and fall out for our Good.

9. To remember how louingly he hath remayned with vs in the most B. Sacrament, whereby we may at altimes communicate our wantes vnto him, familiarly conuerse with him, and receiue him into the habitation of our hartes.

10. To thinke that he hath prepared for vs eternal glorie, that we may enioye his presence amongst the Saintes in Paradise.

11. To consider, that to the end he might enrich vs with eternal riches, he made his only Sonne most poore and contemptible: that he humbled his owne Sonne to aduance vs: and that he might bring vs to eternal life, he left his owne deere Sonne to suffer a most shameful death.

12. To remember that God hath alwayes a most singular and fatherly care ouer vs, and that he doth euer behould vs with a most mercifull and louing eie.

REME-

REME  
sim



gard  
dost  
whe  
further  
being  
great  
Sea,  
of w  
cast  
uers  
can  
tom  
no d  
our  
take  
dispo  
S  
pect  
that  
than



## REMEDIES AGAINST VENIAL

*sinnes: and first certaine sayings of the  
Fathers concerning this matter.*

**S***aint Augustine*, in a certaine place speaking of venial sinnes, saith thus. Contemne not smale sinnes, and although thou regard them not being but light when thou dost peyze them, yet let them terrifie thee when thou doest number them. He saith further, that no sinne, how smale soeuer, being contemned; but doth in time proue great and dangerous for the sandes of the Sea, although they be litle; as also droppe of water, yet being multiplied together, cast vp great bankes, and become huge ri- uers; and the smalest leake which a ship can haue, in time wil sinke hir to the bot- tom of the Sea. Also he sayeth, that there is no defect so litle, but it is able to destroy our soule in time, if once we growe to take delight in it, because thereby we are disposed to mortal sinne.

*S. Hierome* aduiseeth vs to be verie res- pectiue of venial sinnes, and not to thinke that they be but smale, but to remember, that God is great and omnipotent, whom

we displeafe by fuch offences.

He that wil only refraine mortal finnes, making no account of venial, may wel be likened to a feruant that neuer obeyeth his Mafter, but when his fworde is drawen: or to a woman that regardeth not how immodestly ſhe carry hir ſelfe abroade, ſo that ſhe content hir husband at home.

*S. Gregory* writeth, that ſometime a venial finne is more dangerous then a mortal: for that this is knowen and confeſſed, but the other by our negligence, being ſecret and vnknowen, may giue vs occaſion of great ruine.

*S. Bernard* in a ſermon vpon the conuerſion of *S. Paule* againſt certaine that neglected venial finnes, doth greatly vrge the grieuousnes of them, eſpecially in ſuch as doe profeſſe a ſpiritual life, for that they doe deprive them of many excellent giſtes, and hinder their taſt and feeling of ſpiritual comfortes.

*S. Thomas* affirmeth, that the leſt venial ſinne whatſoeuer ought not to be committed, were it to auoide the greateſt ſcandal: for that venial finne, diſpoſeth, and maketh vs apte for mortal, and bringeth to our ſoules exceeding danger.

*Taylorus* ſayeth, that nether hart can  
conceiue

conceiue, nor tounge can vtter, how dangerous venial finnes are to the soule of man, which he may easily coniecture, who considereth the euils that they bring with them, emongst the which these are that ensue. 1. They binde vs to suffer punishment, ether in this world, or in the world to come. 2. They defile the beautie of our sowle. 3. They diminish the seruour of our charitie, so necessarie and so profitable a thing for vs. 4. They weaken the force of our mind. 5. They debar vs of glorie. 6. They hinder the increase of grace in vs. 7. They lay open the way to mortal finnes.

---

*Whether it were lawful to commit on venial sinne, to saue the whole worlde.*

**I**T is the common opinion of *S. Thomas* and of other Doctors, that if the burning of the whole world, and the eternal damnation of al mankind, might be auoided but by the telling of one lye; that the distruction of the worlde, and ruine of mankind ought rather to be suffered, then wittingly to tell that lye, were it in a matter but of smale moment.

Rom. 3.

1. First because according to *S. Pauls*, we ought not to doe euil, that good may ensue thereof.

2. Secondly because our Sauour sayeth in the gospel. *What doth it profit a man if he gayne the whole worlde, and suffer losse of his owne soule?* As if he had said, that he had gayned nothing.

3. Thirdly because a man ought to loue his soule aboue al other thinges, and therefore ought not to doe the least iniurie vnto it, to procure the safetie of al other thinges. And we haue declared already, how great hurt one venial sinne bringeth to the soule of man.

4. Fourthly because the end why man was created, was to see and behould God, and therefore we ought not to commit one acte to gayne the whole worlde, that should hinder vs from that end: the which is caused by euery venial sinne.

5. Fifthly, we ought not to commit any acte where with God may be offended or displeased, not only to saue the whole world, but not to saue an hundred thousand worldes: but a venial sinne doth displease God, and so by consequence offend him, for which cause we ought not to commit it; although there be many that thinke it lawfull, to take a false oath

to save a mans life.

Cardinal *Cajetan* in his *Summe* saith, that he who regardeth not venial sinnes, hath no great care of his soule, and defraudeth him selfe of many great benefites. And further that his Gardian Angel thereby withdraweth his care, which he hath of him, and refuseth to preserve him from many perrills, who is carelesse and negligent to doe him selfe good: which is a thinge highly to be considered.

*S. Catherin* of *Sienna* as it is written in hir life, vsed to say, that a sinne were it neuer so smale, did much offend God, if it were often committed and done with contempte, and especially when a man groweth negligent, by contrition and pennance, to make satisfaction for it.

*S. Bridget* affirmed (hauing it reuealed vnto hir) that venial sinnes being oft committed & contemned, did greuously offend almightie God, and that oftentimes he punisheth them seuerely, who offend in this maner.

*Why we ought to auoide venial sinnes.*

**W**E haue shewed before out of *Tanle-  
rus*, seauen seuerall causes why we  
K 6 should

we should auoide venial finnes: to which we may adioyne these fixe that followe.

1. First for that they hinder the deuotion of mental prayer.

2. They keepe vs back from profiting in spiritual perfection.

3. They displease and offend almightie God, and debayre vs from perfect fulfilling his diuine pleasure.

4. They depriue vs of many spiritual giftes, with the which otherwise we had bene indued if they had not hindred: for they are like litle thieues, who by degrees steale from vs many thinges, whose theft although we finde it not at the first, by reason that they take from vs but litle at once, yet the end sheweth their theft, when we finde in time that we haue lost much. So we not refrayning from venial finnes, although at the first we perceiue no losse, yet in time shal we finde our damage not smale, being made thereby destitute, of many spiritual benefitts.

5. They infect our soules, and make them subiect to many infirmities. They are also like smale woundes which we receiue in our bodies, which although they be not deadly, yet doe they annoy vs,

and

and hinder our health. As therefore we would be careful to heale such woundes, so ought we no lesse to be mindful, to cure our soules of such offences.

6. They hinder vs that we cannot perfectly behould and loue almightie God: as dust cast into our eies doth hinder our corporal sight.

---

*That venial sinnes are most dangerous to those that frequent the B. Sacrament.*

**T**He Doctors, and chiefly Tabiena in his *Summe*, doe teach that when a man wil not refrayne from litle sinnes, or cometh to receiue the B. Sacrament with an actual intention or affection to some venial sinne, that he is deprived of an effect of sacramental grace, which is the proper and peculiar fruite of this Sacrament. For sacramental grace is a certaine spiritual sweetnes, which increaseth deuotion, and weakeneth our inclination to vice: and this sweetnes is learned rather by experience then by any other science, which thing ought highly to be esteemed, to the end that thereby we may preserue our deuotion. And hence it procedeth that many, although they

they frequent the B. Sacrament, yet doe not attaine to this spiritual sweetnes.

---

*That some which are giuen to spiritual exercises doe yet neuertheles not profit therein, because they litle account of venial finnes.*

**A** Certaine learned man demanding why men doe not profit in spiritual exercises, answereth; that one principal reason is, for that they account not of venial finnes. And S. Bernard saying that spiritual men ought to haue great regard of venial finnes, addeth; that such men ought as carefully to auoide them, as other men ought to refraine from mortal.

---

*That the reason why we neglect venial finnes, proceedeth of want of the feare of God.*

**Ecl. 19.** **T**He holie Scripture sayeth. He that regardeth not small thinges, shall by  
**Ecl. 7.** degrees fall. And againe. He that feareth God, neglecteth nothing. He therefore that feareth God, must not neglect his venial finnes. And God speaketh of such as want  
 this



this feare, in the Scripture, saying. If thou keepe not thy selfe stedfastly in the feare of God, thy house shal soone be subuerted, which is thy soule.

---

*That the Holie Ghost is contristated by venial sinnes.*

**S** Ainct Paule writing to the Ephesians sayeth. Doe not contristate, the Holie Ghost. And what doth contristate the Holie Ghost, but not to account of our venial sinnes: whereby the Holie Ghost is as it were debarred, that he cannot worke in vs according as he would. For euen as mortal sinne doth absolutely driue him from vs: so doth venial sinne contristate and offend him.

---

*The opinion of Ludouicus Granatensis concerning venial sinne.*

**L** Vdouicus Granatensis, doth account one principal impediment of prayer to be, the litle reckoning that we make of venial sinnes. For that as Enamel wil not stick to brasse but to goulde: so the most pretious Enamel of deuotion towards God, cannot harbour or dwel, but in a hart pure and free from al kinde of sinne.

He

He addeth further, that as mortal sinne is the perdition of the soule, so venial sinne to be as a feuer or dangerous sicknes of the soule. For which cause, as a man doth not feare only death, but also the least distemper that may happen to his bodie, as colde or any other litle disease: so ought he also greatly to feare, least he fall into any venial sinne. Further he compareth mortal sinne, as if we should kill a litle birde, and venial sinne, as if we should clip hir winges that she could not flye, or mount aloft as before she was accustomed: and then adioyneth; that as an euil woman is not at the first peruered, but by degrees is corrupted and becometh naught; so by venial finnes, as by steppes and degrees, we fall in the end into the greatest euils. And againe, euen as a garment is not at the first worne olde, but is defaced and consumed in tracte of time: and as houses decay not, and fall downe at once, but growe ruinous and olde by continuance: so fareth it with men in the exercise of a spritual life, if they be not careful of venial finnes. Wherein the olde prouerbe is rightlie verified, that if we neglect the nayle, we soone lose the shooe: losing the shooe, the horse faileth; and the horse once failing, the horseman perissheth.

perisheth.

Further he sayeth, that no sinne whatsoever can be so small, but the contempt thereof is accompanied with great danger. Nether ought we to esteeme that thing small, which hath his reference to so highe an end, as is the diuine loue of almightie God. Whereunto may be compared the saying of our Lord in the gospel. He that is faithful in little things, is *Luc. 12.* also faithful in much.

---

*Similitudes for this purpose.*

**E**VEN as a good childe, a louing wife, and a faithful seruant, wil carefully fore see that in the least degree whatsoever they offend not, their fither, husband, or maister: so ought we most diligently and carefully to prouide, that by no meanes whatsoever, we offend our Lord God. Nether to thinke our selues excused by the smalnes of our sinne, but to consider the commandement of God which forbiddeth vs to sinne, and to remember his greatnes and power who at the latter day of iudgment, wil require of vs an exact account of euery idle worde.

S. Ger.

S. Gertrudes sayinge concerning.  
venial finnes.

**O** Vr Lord God vpon a time revealed vnto hir, that there were two several kindes of venial finnes. The one certaine defects which vnadvisedly are committed, euen by the most deuoutest persons. And these God permiteth vs to fall into, that thereby we may haue cause to humble our selues, and not to growe proude of any worke of our owne, but to labour to perfection by vertuous exercises. The other kinde of venial finnes are such, which as thinges of smale account are not regarded; and which is worse, are often defended as if they were no finnes at al: and thorough such defectes as these, doth a man endanger his saluation, and he that is subiect vnto them doth profit little in vertu.

*That scrupulous persons may receiue consolation herein: but those of large consciences, cause of feare.*

**S**ome persons are so scrupulous, that whatsoeuer they doe, they imagine they

they commit a sinne in doing it, and are as much perplexed in a venial sinne, as if they had offended mortally: their comfort may be, that God permitteth such defects in them, for their further good, and to teach them humilitie. Others there be who make no account of venial sinnes, and such men may iustly feare their owne estates.

---

*A question, whether a man may liue in this world and commit no venial sinne.*

**D***vidus* answereth to this question wel and with a good distinction. First he saith that there be certaine venial sinnes, which are suddainly and without aduiseмент committed, that is, thorough inconsideration, ignorance, frailtie, or such like, so that a man neuer obserueth when he falleth into them: as when a man eateth, or drinketh, some litle more then is convenient, laugheth, speaketh ouer liberally, is distracted in prayer, whispereth, or iestingly telleth some vnruthes, without the which in some kinde, no man liueth: from whence that saying of scripture is taken. *Seauen times in the day the iust man falleth.*

*falleth.* Other venial finnes saith he there are, which are wilfully committed: as when a man wittingly and willingly telleth a lye; and from these finnes a man is especially bound euer to refraine, which easily he may doe. These be such finnes which bring with them those mischiefes, whereof before we haue sundrie times made mention.

---

*Whether after a venial sinne be forgiven, the punishment be also remitted.*

**I**T is answered, that it is not; except the contrition be so great, that thereby the punishment due to the same be also taken away, as it was in *Maria Magdalen*.

---

*Venial finnes are taken away by these meanes following.*

1. **F**irst by Contrition.
2. By Confession.
3. By receiuing the B. Sacrament.
4. By saying the *Confiteor*, and *Miserere*.
5. By deuout taking of Holy water.
6. By saying the *Pater noster*.

7. By

7. By  
8. By  
9. By  
10. By  
ches acc  
fian.  
11. By  
God be  
12. By

Remo

1. **F**  
then  
sinne.  
2. T  
conue  
where  
3.  
venia  
to pu  
4.  
befo  
take  
5.  
God  
me

*Remedies aganist venial finnes. 227*

7. By the Bishops benediction.
  8. By hearing of Masse deuoutly.
  9. By examining our consciences.
  10. By entring into consecrated Churches according to *Dionysius* the Carthusian.
  11. By knocking our breast, & sayinge.  
*God be merciful vnto me a sinner.*
  12. By exercising the workes of mercie.
- 

*Remedies for auoiding of venial finnes.*


1. **F**irst in the morning, to resolute with our selues, that rather we wil die then willingly to commit one venial sinne.
2. To auoid al accasions, busines, and conuersations, that may minister matter whereby we may sinne.
3. Presently to be sorie if we fall into venial sinne, to craue pardon of God, and to purpose an amendment.
4. To examin our conscience at night before we goe to rest, and sometimes to take some voluntarie penance.
5. Often to commend our selues vnto God, and to frequent the holie Sacraments.

**REME-**

## REMEDIES TO COMFORT

*those which are afflicted and sorrowful  
for the death of their frendes, out of*

*S. Antonynus.*

1.  Ifst we must consider that it pleaseth God to haue it so, and then why should we resist his blessed wilt? Why doe we say daylie, *Thy vvil be done*, and yet not conforme our selues vnto his wil? For which cause the Master of the Sentences sayeth. Let that thing please men which pleaseth God; and therefore let it please men, because it pleaseth God.

2. To remember that al thinges created are the creatures of God, and therefore we ought not to grieue if God take from vs that thinge which he hath lent vs. For *S. Hierom* sayeth; He taketh away nothing of thine, who hath but lent thee that which is his owne. And *S. Augustine* sayeth. He that loueth God truly, is neuer grieved for the death of any one, wherupon blessed *Iob* sayed at the death of his children. *Our Lord gaue me them, and our Lord hath taken them away, as it hath pleased our Lord so be it done, the name of our Lord*

Lord  
3. C  
that  
foeu  
not  
nara  
he f  
S. An  
furd  
com  
4  
from  
fies  
mis  
det  
Ch  
fay  
is  
w  
he  
m  
fi  
fi  
b  
t  
e  
V  
V



Lord be blessed.

3. Consider that it is ordayned by God, that al men of what degree or condition soeuer, shal once dye. And if God haue not spared his only deare Sonne (as *S. Bernard* noteth) why should we looke that he should spare others? For which cause *S. Ambrose* sayeth. What can be more absurde then to lament for a thing that is common to al men?

4. Remember that death doth free vs from many miseries. Wherupon *Ecclesiastes* sayth. *Cap. 6.* *All the dayes of man are full of miseries and sorrowes, nether by night findeth he rest.* For this cause our Saujour Christ reioyced in the death of *Lazarus*, saying to his disciples. *Lazarus our friend Iohn is dead, and I am glad in your behalfe.* But *11.* when he raised him from death, then did he weepe, because he raised him to the miseries of this life. Wherupon *S. Augustine* in a book which he wrote of the visiting of the sicke, sayeth. *O death most to be desired. O death the end of al miseries that this world bringeth forth. O death the end of al euil, and the begining of al good.*

5. To thinke that God doth know and vnderstand al things, and therefore seeth what is most necessaric for man. For happily if such a man had not them died, he might

might haue bene damned, whereas now he is saued. Or elie by liuing longer he might haue growen worse. To which purpose. *Salomon sayeth of a certaine person. He was taken out of the world, lest malice might haue changed his understanding, or imaginations haue deceiued & destroyed his soule.*

6. To consider that superfluous sorrow, doth hurt thee, and nothing benefit thy friend which is dead. So we reade that king *David* wepte bitterly so long as his sonne lay sicke, but so loone as he was dead he ceased to mourne, & yealding thanks to God, began to eate: and being asked him why he did so, he answered, that before the death of his sonne he lamented, if happely thereby he might haue obtained his life, but being once dead, he ceased to mourne, acknowledging it was the wil of God to haue it so.

7. To call to mind, that excessiue sorrow hurteth both thee and thy friend departed, because thereby thou canst not haue thy minde free, to pray for thy selfe, or for him that is dead. For this cause the wise man sayeth. *Yeald not thy hart to sorrow, but driue it far from thee, remember the last things forget them not, for after death there is no returning, and thy sorrow* *shal*

*shal not benefit thy frēd departed, but thereby thou shalt hurt thy selfe.*

8. - Thinke that many haue bene damned for the inordinate loue which they haue borne to their children, their husbandes, their wiues, kinsfolkes, and frendes. Then againe considering it is vncertaine, whether thy childe or frend might haue bene cause to thee of thy damnation if he had liued, thou hast no cause to lament his death.

9. Remember that thy frend departed shal rise againe, and that thou shalt see him. *Wherupon S. Paule sayeth. Be not sad like to the Gentils which haue no hope.* *1. Thes.*  
*And Ecclesiasticus. Lament litle for those that are departed.* *4. Ec. 22.*

10. Consider that thy frend whose death thou bewayledest, is perhappes in a place of ioy, and then oughtest thou to be glad, because he may pray for thee.

---

*A remedie for those who feare Death ouermuch.*

**T**Here are many that can hardly endure to heare others talke of death, and are terrified euen with the  
L thought

thought thereof. Which cometh, ether for that they are clogged with many enormous sinnes, which they wil not forsake: or because they haue litle confidence in the happines of the worlde to come: or else by reason they are ouermuch wedded to the pleasures of this life, whereof they would not willingly be deprived: & therefore is the memory of death most grieuous vnto them, considering that death wil separate them from these delights whether they wil or no. First therefore let vs free our selues from this seruitude of sinne, let vs shake of this inordinate loue of the world, and then shal we soone be deliuered from this feare of death, yea we shal willingly desire it, & ioyfully embrace it.

A good remedie also against the feare of death, is, often to thinke and meditate vpon death. For contraries are expelled by contraries, and the more oftner we set death before our eies, the more easily and the sooner doe we remoue al such occasions, as may make it fearful to our apprehension.

*S. Augustine* sayeth. That an euil death, neuer followeth a good life. Labour therefore to dye to thy selfe and the world, and to liue to God, and death wil neuer be fearful vnto thee.

A cer-

A certaine learned Father writeth, that the diuel laboureth al that he can, to keepe from our mindes the remembrance of death, thereby to make vs carelesse how we liue, and after at the hower of our deathes to deceiue vs. Therefore ought we euer to set death before our eies, and so carefully and vertuously to spend our liues to the honor of God, that when death shal approach, our ghostly enemie may haue no power ouer vs.

An other sayeth. Euen as he that wil drawe a toothe out of his head, doth first cause the flesh to be loosened roundabout it, and after to be stirred and moued, vntil with two fingers it may easily be pulled out (for if he should attempt at one pull with the instrument to drawe it out, he must needes put him selfe to exceeding paine) so they who doe often meditate on death, doe neuer finde it so terrible vnto them, as they who neuer thinke thereon, vntil it assault them.

A certaine Doctor sayeth. As Princes pallaces, or other weightie affaires, are not begun and finished at once: so death being a thing which doth most concerne vs, & which once we must vndergoe, can neuer be wel finished, except by often meditation thereof, we make it familiar

vnto vs. There are two thinges of importance: one to die, and that is common to al men: an other to die wel, and that proper to few, and only to such as feare God, and hould them selues but bannished men whilst they liue in this world, and continually haue the memorie of death fixed before their eies.

1. Cor.

7.

*S. Paule* counelleth, that thosethat haue wiues, should liue is if they had no wiues: and those that are conuersant in the affaires of this world, should cary them selues as men exempted from the world. As if he should say, that we ought not to giue our selues to the world; and least that we should be addicted to it, that we should often meditate on the hower of death. For this day we liue, and to morowe hapily we may die: this day spend our time in the vanities of the world, and to morowe in our graue, without any further memorie of vs.

Death should be fearful only to Infidels, and to such as care not to liue in the feare of God, and those be such as neuer would heare that they must die, but say, that to thinke on death maketh men fooles and subiect to melancholy. These men neuer remember how they contradict God, saying. *Remember thy last ends:*  
amongst

Is. 7.

amongst which death is one: where note how necessary that remembrance is vnto vs, when our Sauour addeth; *and thou shalt not sinne*. Hence it followeth that by remembring death, men be admonished to refraine from sinne, and therein no fooles, but men endued with the truest wisdome: yea he that wil not indure to thinke on death, sheweth him selfe therein most foolish; forsaking God, and receiuing the diuel; refusing heauen, and embracing the earth; he flieth from vertue, and foloweth vice; renounceth eternal happines, and seketh temporal delights. And when he might both in this world and the next, finde the ioyes of Paradise, liuing alwayes in the grace of God which yeldeth peace, contentment, and delight; he had rather here in this world receiue an earnest peny of hell. As the Poet sayeth.

*To noble mindes death is no worse.*

*Then flight from prison vile.*

*Petrarch.*

*To abiekt mindes it brings more feare.*

*cha.*

*Then prison, or exele.*

It is the extremest folly that that may be, to deceiue and perswade our selues, as if we should neuer die, which they doe

that wil neuer thinke on death. It is true wisdom therfore, euer to haue it in our minde, that we may alwayes be exercised in some good worke so long as we liue in this world, and not to deferre to doe wel, vntil the last hower of our life, much like the foolish virgins, who wanting oyle in their lampes (that is good workes) were shut out from the wedding. Wherupon a certaine writer sayeth.

*Reforme thy life whilst thou hast time,  
Deferre no day to mend :  
For death doth bring to weale or wee,  
That neuer shal haue end.*

---

*What we ought to doe daylie to the end we  
may not feare death.*

**T**O call hartely vpon God, that it wil please him to send vs his grace to remember death, and to consider amongst other thinges, foure, or fise principal anguishes, where with sinners are most afflicted at the hower of their death.

1. The first is, that then they must leaue and forsake al worldly delightes, and that those thinges which most inordinatly they loued before, at the hower of death wil



wil cause their greatest sorrowe: euen as is hapned to *Absalon*, who hauing nothing which he more esteemed then his faire haire, was brought by the same to his final destruction.

2. The remorse of conscience.

3. The infernal diuels accusing them.

4. The good Angels forsaking them.

5. The dreadful Iudge all in wroath, whom easily before they might haue made their friend, especially by frequenting the holy Sacraments, by almes deedes, and the like.

Then when we haue acknowledged how worthely we haue deserued these most grieuous punishments, to craue the assistance of Gods holy grace, that truly we may amend the imperfections of our liues, in dying to the world, the flesh, the diuel, all sinne, and our owne willes, and to liue only to God: so that at the hower of death being freed from these terrors, we may finde consolations in the mercies of Christ.

*A remedie for those that feare not death  
but the paines of death*

**T**Here be further some persons that liue in the feare of God, who feare not death, but the griefes and paines of death, which the ghostly enimie putteth into their mindes, whereby the remembrance thereof becometh most dreadful vnto them. This feare ariseth ether from melancholy, or else from a certaine distrust which we haue in God, as if he were not faithfull, louing, & full of mercie: and being our Farther, yet that he wil lay a more heauy burthen vpon vs, then we are able to beare, and so suffer him selfe to be surmounted in sweetnes, loue, and affection, euen by our earthly parents.

For this cause we ought wholly to resigne our selues into the handes of God, and to put our confidence in him, that he wil so temper the paines of death, that we may be wel able patiently to endure them. And if they chance to be more griueous, that he wil strengthen and asist vs with so much the greater aide.

For such is the merciful nature of God, that the greater he seeth the danger of  
man

man to be, the readier he is to send his assistance: and the more violent he findeth our ghostly enimie to afflict vs, the nearer he is with his presence, to giue vs comfort and consolation.

Nether doth the holy Scripture tel vs any one thing more often, then of the exceeding care, and Fatherly prouidence of God twardest his children: and then especially, when he seeth them thorough their distresses, to stand most in need of his helpe.

Doe but behould with what cruel torments and exquisite punishments, he suffered his B. Martyrs to be tried in this world: in which notwithstanding they persevered most constantly, and cheerfully embraced their cruel deaths.

Consider how many good men thou seest to die daylie, and what comfort and consolation God sendeth them in their agonies: which the same merciful Lord will not deny thee at they death, if thou put thy confidence in him.

Remember that hytherto God neuer layed a heauier burthen vpon thee, then he gaue thee strength and abilitie to beare. Yea thou hast vndergone some burthens which thou thoughtest thy selfe wholly vnable to haue indured: and thin-

kest thou that he wil forsake thee in thy agonies of death?

It is good to cal to remembrance some sentences of holy Scripture, especially at such time as these feares shal assault thy weake minde. As to say: O Lord I haue put my trust in thee, let me neuer be confounded. If God be for vs, who can be against vs? Who hath put his confidence in God and was euer confounded? and such like.

*Psal. 30.*

*Rom. 7.*

And if our Sauour I E S V S haue already once died for thee, and were willing againe to die for thy sinne if neede should so require; how then canst thou imagin that he wil forsake thee in thy last agonies?

And if with such signes of his loue he hath so often giuen him selfe vnto thee in the B. Sacrament: how can he forsake thee, when thou shalt most of al neede his assistance.

*Esay.*  
49.

Besides he sayeth him selfe by his Prophet *Esay*. That sooner the mother shal forget hir owne tender babe, then he wil forget or be vnmindful of vs; thereby to declare that his loue is greater, then the loue of any tender mother. If therefore a mother shew so great loue to hir beloved sonne, what wil God doe towardses

vs, whom he esteemeth as his dearest children?

*S. Iohn* sayeth, when our Sauour **IESVS** 10. 13.  
Christ had loued his in this life, he loued them vnto the end: for that is the propertie of true and perfect loue.

And if in that instant when he suffered al his paines and torments on the crosse. he was mindful, not only of his **B.** mother, and his beloued disciple *S. Iohn*, but of those his enimies also who spoiled him of his fame, his goodes, and his most pretious life: how then wil he forget or be vnmindful of those at their deaths who adiist them selues to his holie seruice?

Let vs then say with. *S. Augustine:*  
*O Lord in this world burne me, or rent me in peeces, if it should so please thee, so that in the next world thou deale mercifully with me. Thy blessed wil O Lord be done.*

If at our deathes we confidently commend our soules into the handes of God: why should we be more fearful to commit our bodies?

If daylie we say. *Thy wil be done in earth as it is in heauen*, that is, both in soule and body, the wil of God be done: why should we be terrified with any temptations?

Therefore ought we at the hower of  
L 6
death.

death most ioyfully to suffer a' paines and infirmities, be they neuer so great or long, and to say. *O Lord I am most readie to endure any thing, that it shal please thy maiestie to lay vpon me.* And so doing we are grateful to God: a ioy to his Angels: and a confusion to the diuels.

It shal also be very good for vs to turne our mindes from these thoughtes which bring such terrous vpon vs, and to say. Be it done with me as it shal please our Lord to dispose: for what soeuer it shal please him to send me in this world, it must needes turne to good. He alwayes sendeth his seruants grace and perseuerance, to beare such his visitations, as he suffereth to befall them. In this case we should doe as we see litle children to doe, who although they heare others to talke of dearth, plague, warre, or such like miseries, yet liue they merily and cast al the care vpon their parents to prouide for their necessities.

---

*A remedie in the time of Sicknes.*

1. **F**irst to thinke what commodity Sicknes bringeth vs. And to consider that it is a messenger or harbinger  
sent

sent from God vnto vs, to put vs in minde to prepare our selues to die.

2. It purgeth our sinnes: for it is a good signe of Gods loue towards vs, when he punisheth vs in our members whereby we haue offended him.

3. It weakneth our bodies, which is one of our especial enemies; For which cause S. Paule sayed. *When I am made weake, then am I more strong.* 1. Cor. 12.

4. It reclaymeth vs from vice: for a sick man hath no desier to be drunke, no occasion of pride, or of such notorious sinnes, which are most hurtful to the soule.

5. It stirreth vs vp to good, as to confesse our sinnes, to doe workes of penance, and the like.

6. Sicknes is a signe of Gods loue towards vs: for God doth chasten those whom he loueth.

7. It is vnto vs in steed of Purgatorie: which is an especial gift of God.

8. It is a pledge of eternal saluation, and the high way to heauen gates, and to conformitie with Christ.

Thinke also that sicknes is sent vs in this world, thorough the great loue of God, and for our eternal saluation.

*Remedies*

---

*Remedies for auoiding the paines of  
Purgatory?*

---

1. **F**irst so nere as we can, to refrayne from venial sinnes, and when we haue committed them, to be truly penitent for them, and to performe some penance.

2. Not to delight in the treasures of this world, but to vse them as thinges which God hath only lent vs.

3. To craue of God our Purgatory in this world, for it is a token of his great loue towardes vs, when he doth vouchsafe vs this fauour.

4. Voluntary penance. For one *Pater noster* saied in this life, is of more effect then many sayed by others for vs after our death.

5. The communication of the benefitts of religion: which is knowen but to few.

6. Patience in our tribulations, offering them vp to God for our sinnes.

7. To busie our selues in the workes of mercie.

8. To offer vp to God al our good workes, as wel penal, as not penal, for satisfaction of our sinnes.

9. To



9. To craue of God with perseuerance, that it may please him to deliuer vs from the paines of Purgatorie.

10. To frequent the holie Sacraments.

11. To embrace death for the loue of God, when we find it to approache, and of our selues to desire and craue the holy oyle of extreme vnction.

12. Deuoutly, and in the state of grace to receiue Indulgences.

---

## REMEDIES AGAINST DESPERATION.



FIRST consider iudicially al these remedies before recited, which are as so many gates and entrances of hope.

Next if thorough the greatnes of thy sinne thou doe dispaire, behould then S. Peter who denied his master, the greatest sinne that he could commit, and yet did God most mercifully forgiue him.

If thou dispaire thorough the multitude of thy sinnes, thou hast Marie Magdalen to behould, who was possessed with 7. diuels, that is, with 7. deadly sinnes, and yet they were al remitted hir.

If for

If for the fowlenes of thy sinne: think vpon the woman taken in adultrie, and remember what Christ sayed vnto hir.

If for the infamy of thy sinne: Looke vpon *S. Matthew* who sate openly in the towle house, yet being called, he presently followed Christ.

If for perseuering in sinne: thou hast the Thiefe, who left not to offend euen vntil death, and yet was made worthie to heare those wordes of our Sauour. *This day thou shalt be with me in Paradise.*

If for the haynousnes of thy sinne: behold *S. Paule* who stoned *S. Stephen*, and yet after became a vessel of election.

If for thy ofte returne to sinne: heare than our Sauour Christ, saying, that if one fall seuentie seauen times and yet repent him, that he is louingly to be receiued and pardoned.

*S. Iohn Chrysostom* sayeth. If thou be a publican, thou mayest become an Euangelist. If a blasphemers, thou mayest become an Apostle. If a theife, a Citizen of heauen. Say not I haue sinned, for thou hast a Phisition more powerful then thy disease. If thou wilt say thy sinnes are great, who can say he is no sinner? If thou sayest thou art the most wicked of al sinners, it wil be satisfactory before God,

*Mat.*  
18.

God, if thou hartely repent thee, and endeauour for the time to come the amendement of thy life.

Consider how many grieueous sinners haue bene conuerted, the vvhich thing according to *S. Gregorie* is no other, then a pledge of Gods vnspcakable mercie.

*S. Augustine* sayeth. God hath giuen his only beloued Sonne to redeeme vs being bondmen, hath sent vs the holy Ghost to adopte vs from seruāts to be his children, and reserueth him selfe for the inheritance of his adopted, that none may distrust or dispaire of his mercie, vvhich far exceedeth the greatnes of our miseries.

He sayeth againe that God is readier to forgiue vs our sinnes, then sinners are ready to receiue their pardons: vvherupon he so much hastneth to absolue vs from the torment of our consciences, that he seemeth more griued thorough the cōmiseratiō he hath vpo sinners, then sinners are in considering their ovvne calamities.

*S. Augustine* sayeth farther, vpon those vvordes of *Caine*. My iniquitie is greater then that I may deserue forgiuenes. Thou sayest false *Caine*, for the mercy of God exceedeth thy iniquitie. He sayeth further, that *Caine* offended God more in  
dispayring

dispayring, of his mercie, then in killing his brother. As *Iudas* sinned more grievously in hanging him selfe thorough desperation, then in betraying Christ his Master.

*S. Bernard* writeth, that al the mortal and venial sinnes, which haue bene committed from the begining of the world, if they were compared to the diuine mercie of God, are no other thē as a litle drop of water, in respect of the Ocean sea.

Remember that Christ hath once died for thee, and would be willing to die againe if neede required, and that one litle drop of his blood were sufficient to redeeme an hundred thousand worldes: remembring this, how canst thou dispayre? Dispayre of thy selfe and put thy confidence in God: fflye from thy selfe and runne to God, who euery where, and at al times, is most ready to embrace thee, euen as the Father did to the prodigal childe.

*Luc. 15.*

*Other*

*Other remedies for those that dispaire  
thorough the multitude of their  
sinnes.*

**L**ift vp thine eies to IESVS-Christ and  
say. He is flesh of my flesh, bones of *Gen. 2.*  
my bones, and blood of my blood. He  
loueth my flesh, my bones, & my blood,  
and therefore also he loueth me, and if he  
loue me, then would he also haue me to  
be saued. I acknowledge my selfe vnwor-  
thie of saluation, but thou o Lord hast not  
disdained, my flesh, my blood, my bones,  
my life. Thy merits are infinit, and ther-  
fore sweet Sauour myne are not few. Thy  
blood crieth not for reueng as the blood  
of *Abel* cried against *Caine*, but crieth  
reward & mercie for vs being vvretched  
sinners. If therefore God be only merciful,  
yea mercie it selfe, iustice then wil that he  
vse mercie. Further if Christ doe not only  
not accuse me, but defend and excuse me,  
and being risen from death sitteth at the  
right hand of his Father, and there be my  
Aduocate, how then can I perish except I  
wil my selfe? *If God be for vs, who can be Rom. 8.*  
against vs?

*Manasses* was penitent for his sinnes *2. par.*  
and *33.*

& they were forgivē him. *Marie Magdalen* did penance, and became the beloved Disciple of Christ. The Thiefe was contrite for his sinnes, and was presently received into Paradise. The publican was penitent and became an Euangelist. Likewise *Zacheus* and he was made the sonne of *Abraham*. King *David* did penance, and Christ descended from him. *Raab* also the harlot, & she was numbered amongst the people of God. Likewise *S. Paule*, and he was rapt vp to the third heauen.

*Psa. 50.*  
*Iosue.*  
6.

*I. Io. 2.*

*S. Iohn* in his epistle sayeth. *My children I write these thinges vnto you, that you sinne not, but if any shal haue sinned, we haue an Advocate with the Father IESVS-Christ the iust, and he is the propitiation for our sinnes, and not for ours only, but for the sinnes of the whole world. What feare or distrust then can we haue, vnder the winges of this Mediator.*

*Ex. 14.*

Enter then confidently and with a liuely faith, together with the children of *Israel*, that red sea of the diuine mercie and blood of *IESVS*, wherein, and by which, al thy sinnes shal be drowned, so that neuer hereafter they shal appeare againe. And if peradventure thou shalt chance to see them, they shal be like to the drowned *Egyptians* on the shore, who did not only  
not

not terrifie the children of *Israel*, but stirred them vp by their sight, to giue prayse and thanks to God: doe thou behaue thy selfe in like sorte against the diuel and thy sinnes, on which he rideth to feare and terrifie thee. For vwhen thou hast once confessed them, and purged them by satisfaction, then are they drovned in the great Ocean of Gods mercie. If therefore afterwardes they returne to thy memorie, they shal neuer hurt thee or driue thee into desperation, because now they are dead & drovned: yea they worthely may giue thee iust occasion, to praysie God, & to yeld him thanks, for that he hath deliuered thee from such dangerous enemies, and that for the time to come thou mayest be circumspect to auoide the like periles.

It is not the diuel or thy sinnes that shal be thy iudge, but it is God him selfe. And if he iustifie thee; vwho dares condemne thee? If he be for thee, vwho vvill be against thee? If he vvill be thy Advocate, vvhy vvilt thou be afraid of the diuel?

If God haue guided thee from thy wicked vvayes, and haue giuen thee a vvill & desire to doe vvell, vvhat doubt canst thou haue of thy sinnes that are past? If euer he vvould haue dāned thee for the, vvould he not haue done it then vwhen thy sinnes de-

serued it? But seeing he hath patiently borne with thee so long time, and giuen thee space to amend thy life, it plainly appeareth that he desiereth thy saluation.

He did not damne thee when thou wast captiue to sinne and his mortal enemie: and wil he damne thee now hauing done penance for thy sinne, and being become his faithful seruant and friend? Thinkest thou that to be the nature of God? S.

*Rom. 5. Paule vsed this argument. If when we were enemies to God, we were reconciled to him by the death of his Sonne; much more being reconcilled we shal be saued in his life. For if Christ burned with so seruent a desire of our saluation, that to procure the same he would suffer most cruel torments, why wil he not now pardon thyne offences?*

If voluntarily and ioyfully he went to seeke the lost sheepe. If so mercifully he receiued the prodigal childe: why wil he not receiue thee who wilt liue within his sheep-fould, and here after performe the duetie of an obedient childe? How canst thou dispaire of Gods mercie, when with an oath he sayeth. *I liue, I wil not the death of a sinner, but that he be conuerted and liue?*

*I. Cor. 11. If (as S. Paule sayeth) God be the Father of mercie, and the God of al consolation*



lation. If he inuite vs to goe to the throne of his mercie. If he call sinners vnto him that are laden with sinnes, to the end he may refresh them. If he say he came to redeeme sinners: how then can he forsake thee, considering he hath sayed that heauen and earth shal passe sooner then *Luc. 11.* his worde shal passe?

If he haue exhorted vs to forgie our enemies, saying. *Forgie and you shal be forgiven.* How can it be that he wil not forgie vs our sinnes, when we forgie our enemies and desire to be his frendes?

If he asked of his Father to forgie those that did crucifie him, although they neuer desired it them selues: how can it be then that he wil not pardon? how can he shut vp the fountaines of his mercie? why wil he not be an Aduocat for him, who hath not crucified, but adored him, and asketh forgiuenes for his sinnes, & would choose rather to die, the to offend so merciful and so louing a Sauiour.

If God at altimes vse so great clemency to those that howerly offend his diuine Maiestie; and rendring good for euil, sheweth mercie on such, who deserue seuerer iustice: how wil he denie that mercie to thee, that wilt not henceforth offend him, and art hartely sorrie that euer thou hast

hast displeased him, and hast most humbly craued pardon for thy finnes committed?

And if God haue not forsaken thee when thou didest forsake him, and at all times transgresse his holie commandments, but hath euer most mercifully forgiuen thee thy finnes: wil he now forsake thee being willing to amend thy life, and hartely lamentest thy former offences?

If before thou didest penance for thy greuous finnes, thou wast by Gods mercie, moued to doe penance, why shouldest thou now dispaire of his goodnes, hauing by penance appeased his wrathe?

The propertie and nature of Gods mercie, is, to take away the miseries and afflictions of sinners. As *Ecclesiast*: sayeth. *God to whom it is proper to be merciful and forgiue.* Considering then that God is infinitely merciful, he doth infinitely desire to pardon and forgiue vs. And *S. Augustine* sayeth. That God hath so great a desire to deliuer vs from our miseries, that he is (as it were) sorrowful and grieved, when we ether wil not, or make delay to accept of his mercie. Wherefore he wil pardon thee, if thou prostrate thy selfe before him.

*Luc. 15.*

It is sayed in *S. Luke*, that the Angels,  
and

and al paradise doth greatly reioyce,  
when a sinner doth penance for his sinnes  
committed: wil God then depriue Para-  
dise of so great a ioy if thou endeauor to  
repent thee of thyne offences?

If a carnal parent be he neuer so bad,  
giue not his childe a stone when he asketh  
him bread, nor a scorpiō for an egge, nor  
a serpent for a fishe: why then should we  
thinke that God (in comparison of whose  
loue al loue of earthly parents may be  
sayed to be hatred) wil giue thee death in  
lieu of life, dispaire for hope, or darcknes  
for light? Wherupon our Sauour sayeth  
in the gospel. *If you fathers being euil, Luc. II.  
knowe how to giue good giftes to your chil-  
dren: how much more wil your Father in  
heauen, giue a good spirit to those that aske  
him?*

If our Lord and Sauour Iesvs Christ,  
whilst he conuersed in this world, did  
eate with sinners, embraced sinners, and  
refused not to company with those that  
were sicke and diseased, but sought out  
the sicke and the most grievous sinners,  
& would make his abode & stay amongst  
them: why should we thinke he wil not  
doe the like now? Hath he changed his  
nature, or is he not the same God that he  
was then?

M

It is

It is a great glorie to God, when a sinner is contrite and doth penance for his sinnes, for then appeareth his omnipotent power. For according to *S. Augustine*, to iustifie a sinner declareth a greater power, then of nothing to create both heauen and earth. Further therein appeareth Gods infinite wisdom, that can drawe good out of ill, and most sweet sounding harmony, out of an vtuned instrument. Also his great goodnes, who sheweth such mercie and sweetnes, euen to his most mortal enemies.

**DIVERS WAYES HOW TO**  
*say the Pater noster with attentine*  
*denotion.*

**OUR FATHER.**



Father who hast created me capable of the highest happines, long before I was borne into this miserable world, although thou knewest how vnthankful I would be for so great a benefit: and being after thorough my owne demerit, out of the state of grace, thou hast redeemed me with the life and blood, of thy most dearly beloued Sonne. What (o heauenly Father)

ther) may I repay to thee for such and so great benefitts which thou hast powred downe vppon me, a most myserable creature.

**WHICH ART IN HEAVEN.**

Thou hast created the heauens for me, where daily thou doest expect my cominge. And that thou mightest adopte me an heyre of the kingdom of heauen, it pleased thee to sende thy only Sonne to conuerse heere with men on the earth, and to lyue thirtie three yeares in extreme pouertye, payne, and affliction. What can I repaye for so greate a benefitt, most bountifull Father.

**HALLOWED BE THY NAME.**

Thou hast made me fitt to prayse thy holy name, a worke wherein consisteth the office of Angells. Further thou hast honored me vvith thy ovvne proper name, callinge me a Christian, that is the Sonne of God, and the heyre of heauen, although thou kowest how far vnworthy I am therof. Thou hast made me the Brother (or sister) of Iesus Christ, vvho according to thy holie vvil vvvas crucified in the midst betvvixt tvvo theeues, that I might praise thy name in the midst of Angles. What due thanks can I giue for so highe a benefitt bestovved on me so

vngratefull, so vnworthy, and so wretched a creature. O most holie Father?

*THY KINGDOME COME.*

Thou, that thou mightest make me the kinge of heauen, wouldest haue thy owne Sonne to take on him the forme of a most poore, and abiecte seruante; be borne in a stable; lyue many dayes and nightes in a solitary desert; conuerse with infamous creatures; wash the feete of poore fisher men; be contemned of the world; and to dye nayled vpon the crosse. What shall I render to thee for this benefitt. O most svveete Father.

*THY WILL BE DONE, &c.*

Thou, that I might lerne to fulfill thy wil, wouldest haue thy Sonne to performe the willes of men, in beinge obedient euen to the death of the crosse. But what hath my life bin at any tyme towards thee, but continually to repungne thy blessed will, and to follow my owne most wicked and vnhappy will, and yet hetherto thus longe thou hast borne with me. O Father most patient, how shall I recompence this passing meeknes and longanimitie.

*GIVE VS THIS DAY OVR  
daily breade.*

What can I giue in requytall to thee,  
for

f or the Institution of the most B. Sacrament? For if I consider the person that did institute it; he was thy most deerly beloued Sonne. And for whom did he institute it? For me, who he knew would vse it, so ill, so vnworthily, so couldly, and with so litle deuotion. The tyme when he did institute it was than, when he was ready to goe to his death: which with the greatest cruelty was prepared for him, when he prouided eternal life for vs, wherby we might be transformed into him, and made partakers of all his merits, and be fedd in the desert of this miserable world with that heauenly *Manna*. O vnspeakeable benefitt of a most louinge Father, that would feede an vnprofitable, an vnworthy, and a miserable seruant, with the very flesh of his owne and deerly beloued Sonne. Who euer hath hearde of so greate a loue? O most bountyfull Father.

*AND FORGIVE VS OVR TRESPASES.*

What shal I say of so many trespasses, so often, by so may meanes, and so louingly forgien? what shall I say of the Sacrament of Penance, wherby often with the price of the blood of Christ thou hast purged my sowle, although thou knewest I would proue most vngate-  
M 3 fulk

full Whst shall I say, that hauinge so often (like the Prodigal childe) forsaken thy howse, and wandered into the region of death, wasted, and consumed both my owne substance and thine: yet to haue bin so often againe receyued into thy grace, entreated with all loue and kindnesse, and to haue all my debtes payed by thee with no lesse price than with the pretious bloode of thy only Sonne Iesus Christ: what shall I (I say) repay for this so great a benefitt? consideringe thou knewest what after my trespasses once forgiven, I would againe fall into new sinnes and offences? and how harde and cruell I would be to remitt the trespasses of my neighbour? O most milde and gentle Father.

**AND LEADEVS NOT INTO  
TEMPTATION.**

What shal I render to thee, for so many helpes and aydes yealded to me in my temptations, preseruinge me from such sinnes as I had headlonge runne into, had I not bin staide backe by thy diuine hande? what sinne doth man committe which I had not committed, if thy diuine grace had not assisted mee? how often had I tumbled headlonge into hell, if I had not bin helde backe by thee? how easily had  
I bin



I bin ouercome by each little temptation;  
if thy assistance had not alwayes byn at  
hande to ayde mee? how often had that  
roringe Lyon deuoured mee, if thy most  
mightie right hande had not defended  
mee? O, most careful and vigilant Fa-  
ther.

**BUT DELIVER VS FROM EVILL.**

From how many myseries both of  
payne and of sinne, am I deliuered by thee.  
O heavenly Father? How many are there  
that now burne in hell, who neuer, com-  
mitted so greuous offences as I haue  
done? How many other haue perished  
not hauinge had so longe life to do Pe-  
nance as I haue had? How many others  
that haue not had so greate grace giuen  
them? Thou hast deliuered me from so  
many diseases of blindnesse, of deafenes,  
of lepreye, of fallinge sicknes, and other  
infinite diseases, through which many  
with their owne handes haue murdered  
them selues, and through despaire haue  
plunged them selues headlonge into hell.  
If I wanted my eyes, my nose, my mouth,  
or my handes, what would I not spende  
to recouer them? If I weare depriued of  
my wittes, or were for theste defamed in  
the worlde, what would I not giue to be  
free of that disgrace? And who but thou.

O most louinge Father, hath delyuered me from these and innumerable other myseries? what shal I render to thee for this so highe a benefitt o louer of my soule? I will ycalde vp to thee o louinge Father, my harte in the louinge thee, and acknowledging thee my Father. My harte shall euer be with thee in heauen, it shall euer celebrate prayses to thy holy name, it shall euer be thy gieste, it shall euer be obedient to thy holy will, it shall euer adheare vnto thee, it shall patiently suffer all manner of iniuries, it neuer shall giue consent to sinne, and it shall euer be thine world with out ende. Amen.

---

*The seconde way how to say the*  
**PATER NOSTER.**

1. **H**E that wil say the *Pater noster* with a certaine feelinge of deuotion, let him obserue these rules followinge.

1. First let him auoide ouermuch hastines; whereby some are accustomed to say many prayers with a desier to finish them speedily, and with a scruple to sionne excepte they say them all: wherby it hapneth that they say none as they ought to doe;

to doe, finde no tast of deuotion but rather difficultye, tediousnes, doubt, distraction, scruple, and trouble, and so by ill custome huddell them vp in hast, that they neuer vnderstande what it is that they say. Let a man therefore first rather vndertake but few prayers and them to be well sayde, then to say many with out deuotiō: for sparinge diett well digested, preserueth life; but much, and greate varietie beinge ill digested, breedeth diseases.

2. Secondly, before he begin the *Pater noster*, let him a litle recollect him selfe. That is, all other cares and occasions sett a parte and impediments remoued, let him consider to whom he shall speake: what he vndertaketh: and in whose presence he presenteth him selfe.

3. Thirdly, when he hath once begone, let him pause a litle vpon euery worde, weyghinge the force and signification of it: applyinge it sometyme to God the Father, sometyme to the Sonne, and sometyme to the Holy ghost; sometyme againe to him selfe, and then to his neighbour; now to the Angelles, and then to the Saintes.

4. Fourthly, it is expedient, that whilest he is in sayinge the *Pater noster* (which

M 5

are the

are the wordes of the Sonne of God) he present before the eternall Father, both his owne necessities and the necessities of the Catholique Church, for so shal he more easlye be hearde, if the prayer of our Sauour be pronounced in the person of the Church.

5. Fifthly let him consider and meditate on the *Pater noster* in maner followinge, makeinge as it were a Comentary on euery worde, therby the more to inflame his affection.

### AS FOR EXAMPLE.

*PATER. Father.*

Mightie in creation.

Sweete in Loue.

Ritch in inheritance.

*NOSTER. Our.*

Of Christ by nature.

Of mortall men by grace.

Of the blessed by glory.

*QVI ES. Which art.*

In continuance, eternall.

In substance, infynite.

In goodnesse, the best.

*IN COELIS. In heauen.*

The myrrour of eternytie.

The Crowne of loy.

The treasure of felicitie.

*SANCTIFICETVR. Hallowed be,*

Through liuely faith.

Through firme hope.

Through seruient charity.

*NOMEN. Name.*

The glory of thy Sonne.

The maiesty of the holy Ghost.

Thy euerlasting Father-hoode.

*TVVM. Thy.*

That it may be sugar in the mouth,

Melody in the eare.

Iubilye in the harte.

*TVVM. Thy. Againe.*

That thou only be glorified.

Thou only desired.

Thou only loued, as the last end,

*ADVENIAT. Come.*

Above from the Father of light.

Within from the fowle.

Without from grace & not from nature.

*REGNUM. Kingdome.*

Of Iustice

Of Ioy

Of Peace

} in the holy Ghost.

*TVVM. Thy.*

Not of this deceitfull world.

Not of this mortall flesh.

Not of the callumnious deuill.

Joyfull without affliction.

Quiet without perturbation.  
Secure without feare of perdition.

*FIAT. Be done.*

By thy commandement.  
By thy Councell.  
By thy, and with thy helpe.

*VOLUNTAS TVA.*

*Thy will.*

Good in creation.  
Mercifull in redemption.  
Perfect in iustification.

*SICVT IN COELO. As in heauen.*

According to the Imitation of the good.  
Accordinge to the similitude of the  
Blessed Virgin.

Accordinge to the example of Christ.

*ET IN TERRA. So in earth.*

That whatsoeuer thou wilt not, that we  
desire not.

That whatsoeuer thou loue, we may  
loue.

That whatsoeuer thou command: we  
may performe.

*PANEM NOSTRVM.*

*Our breade.*

The breade of teares.  
The breade of the worde of God.  
The breade of the B. Sacrament.

*QVOTIDIANVM. Daily.*

By cause without it, we dye.

With

Without it we knowe nothinge.

With out it we sinne.

*D A. Giue.*

Bycause it is proper to thee to giue.

Bycause it is more blessed to giue then  
to take.

Bycause it is properto me to receiue.

*DA ETIAM. Againe Giue.*

Not an Angell, but thy Sonne.

Not a man, but my Greator.

Not the thinge giuen, but the Giuer.

*DA DOMINE. Giue O Lord.*

In the incarnation, thy woorde.

In iustification, the Holy Ghost.

In glorification, thy selfe.

*NOBIS. Vs.*

Vnworthy

Vngratefull

Vnprofitable

} seruants.

*HODIE. This day.*

In this day of warfare.

In this day of darkenes.

In this day of miserie.

*ET DIMITTE NOBIS.*

*And forgine vs.*

Thou which art mercye.

Thou which art the fountaine of al  
grace.

Thou which on the Crosse didest pay the  
price of our offences.

*DEBITA;*

**DEBITA COMMISSA.***Trespases Committed.*

Against thy diuine maiesty.

Against the loue of our neighbour.

Against our owne saluation.

**NOSTRA COMMISSA.***Our committed.*

With our harte.

With our mouth.

With our handes.

**SICUT ET NOS DIMITTIMVS.***As we forgiue.*If we doe not forgiue them, thou wilt  
not forgiue vs.If we doe forgiue them, we shalbe made  
thy children by imitatinge thee.If we pardon them, we shalbe obedient  
to thy wordes.**DEBITORIBVS NOSTRIS.***That trespasse against vs.*

Wher as we haue

Who haue offen ded vs.	{	Lightly.	{	moste greueously o-
		Ignorantly		ffended our Creator
		lustly.		for which we haue
				deserued a thousand
				hells.

**ET NE NOS INDVCAS.***And leade vs not.*

By takinge away thy grace.

By remouinge the meanes of our saluatiō.

By



By with drawinge thy sweete presence.  
By permittinge occasion for vs to sinne.

**IN TENTATIONEM.**

*Into temptation.*

Of the Flesh.  
Of the worlde.  
Of the diuell.

**SED LIBERA.**

*But deliuer.*

Thou which art our Deliuerer,  
Our Sauour.  
And our Redemer.

**NOS. V3.**

The Sonnes of death.  
The seruants of sinne.  
The bondmen of the diuell.

**A MALO.** *From euill.*

Past. } Of sinne  
Present. } and  
And to come. } Payne.

**AMEN.** *So be it.*

From thee.

By thee.

In mee.

*Hetherto Father ANDROTIVS. That  
which followeth, of an other Father of the  
Society of LESSVS.*

*The thirde way how to say the Pater noster  
 applyinge the seauen petytions therof to  
 so many effusions of the blood of  
 our Saviour Iesus.*

**PATER NOSTER.** *Our Father.*

**S**weete Lorde and Saviour **I E S V S**  
 Christ. *Our Father*, who through the  
 effusion of thy most pretious Bloode  
 vpon the crosse, by the benefitt of the  
 Sacrament of Baptisme, hast regenerated  
 vs to be thy children.

**Q V I E S I N C O E L I S.**

*Which art in heauen.*

**Heb. 9.** Who, as the Apostle witnesseth, didest  
 enter into heauen, that thou mightest  
 appeare before the face of God to make  
 intercession for vs with the scarres of thy  
**Rom. 8.** woundes, and as a most faithfull aduo-  
**cap. 7.** cate, mightest pleade our cause with vn-  
 speakeable sighes.

**SANCTIFICETVR NOMEN TVVM.**

*Hallowed be thy name.*

**Iho 1.** Which name thou tookest in the first  
**effusio.** effusion of thy most pretious bloode,  
 made at thy *Circumcisio*, that we who in  
**Coloss.** Baptisme (prefigured by circumcision)  
 had receyued that holy name of *Christian*  
 might

might through the vertu of that most pretious Bloode, circumsise our hartes from all sinne and wicked inclinacions.

**ADVENIAT REGNUM TVVM.**

*Thy Kingdome come.*

Which kingdome, through thy most holye passion, and principally by the effusion of thy most pretious Bloode made when thou wast crowned with that crowne of thorne, thou didest deserue for thy selfe and vs thy vnworthy seruants. For, that we might be crowned with glorie and honor in heauen, thou wouldest be crowned on earth with most sharpe and woundinge thornes.

**FIAT VOLVNTAS TVA SICVT IN COELO ET IN TERRA.**

*Thy will be done in earth, as it is in heauen.*

I wishe Sweete Sauour, that we wretched creatures, would so truly fullfill thy will here on earth; as doe the Angells and all the Saintes in heauen, euen as thou hast taught vs by thy example, in the effusion of thy *Bloody. Sweat* made in the Garden: For there thou didst shewe (and that in a thing most bitter and irksome) that thou wouldest fullfill the will of thy Father and not thy owne will, sayinge, *yet not as I wil, but as thou wilt, Matt. be it O Father.*

**PANEM**

PANEM NOSTRVM QVOTI-  
DIANVM, DA NOBIS HODIE.

*Giue vs this day, our daly breade.*

If it had not bin the will of thy Father, that thou shouldest suffer thy bitter Passion for our Redemption, what other breade might I presume to craue of thee, O Lorde, but the breade of sorowe and of Passion which thou didest eate: and the Chalice of Tribulation which thou didest drinke? For I reade. That Dauid a man accordinge to thy harte saide, *My teares were my breade both day and night*. This Breade vndoubtedly wouldest thou shewe to me by the abundante effusion

4. of thy bloode made in thy Whippinge, and wouldest that it should be my

*Lut. 9. daylye breade, when thou saydest, If any will come after me: let him take vp his Crosse daylye.* And if at any tyme this breade shall seeme harde to my tast, ioyne to it sweete Iesv the breade of Angells, the breade I meane of thy most pretious Body and Bloode, which thou wouldest haue vs to receyue in remembrance of thy Passion euen to the ende of the worlde, that beinge comforted and strengthened therwith, we may through many tribulations ascende to the true

3. Reg.

19.

Mouſtaine *Hereb*, which is life euerlasting.

ET

*saying the Pater noster.* 283

ET DIMITTE NOBIS DEBITA  
NOSTRA SICVT ET NOS DIMIT-  
TIMVS DEBITORIBVS NOSTRIS.

*And forgive vs our trespasses, as we forgive  
them that trespasse against vs.*

I doubt not my sweete Sauour Iesus  
Christ, but that those thy cruell & bloody  
tormentors, to the ende they might  
encrease thy torments and passions, did  
again and again, take of and sett on,  
that most sharpe Crowne of thorne  
which they had violently thrust vpon  
thy heade, and that they often put on, and  
again pulled of, thy garmets all embrued  
and stifned with goare bloode. I most  
humbly therfore beseech thee my sweete  
Sauour, by the oft *Renewing of Thy most*  
*bloody woundes*, which could not be but  
with much effusion of thy Bloode, that  
thou vouchsafe to remitt and pardon me  
those finnes, which so often I haue re-  
newed, and therby giuen to thee newe  
and fresh woundes againe; euen so, as I  
do freely from my harte remitt and par-  
don, all woundes of wronges and iniu-  
ries, that haue bin offered to me.

ET NE NOS INDVCAS IN-  
TENTATIONEM.

*And leade vs not into temptation.*

For thou, sweete Sauour, accordinge

- Cap. 1.* to *S. Iames* the Apostell, art no temptour to euill, thou tempest no man, thou enforcest no man to giue consent to the temptations of the world, the flesh, or the diuell; But thou hast suffered thy selfe to be tempted euen to the most shamefull death of the Crosse, that therby thou mightest free vs from all sortes of temptations. For which cause thou spredst thy handes on the Crosse, to receiue vs louingly, if in our temptations we shall flye vnto thee. For this cause thou wouldest haue thy hands fastned with nayles, therby to teach vs for the subduinge of our temptations, that we must crucyfie our flesh with all our sinnes, and concupiscences: For this cause thou doest
6. open *Three new fountaines of bloode* that noe meane of ayde may be wantinge to vs to purge all our imperfections, and ouercome all our temptations.

*SED LIBERA NOS A MALO.*

*But deliuer vs from euill.*

- By thy death sweete Sauour thou hast prepared a medicine and a preseruatiue for vs which is sufficient to cure and free vs from all infirmities, yet had it not so much profited vs, but through thy last
7. effusion made in *The openinge of thy side*, from whence thy most pretious bloode
- flowed

flowed  
what  
of blo  
Christ  
ly Sac  
riste,  
price  
plyed  
Iesv  
ble g  
ledge  
tiues  
it w  
that  
the  
Syd  
serie  
S.A  
thy  
ent  
tem

Th

R

P

S

*saying the Pater noster.* 285

flowed out in great abundance. For what other thinge doth the flowinge of bloode and water from the side of Christ signifie vnto vs, than the most holy Sacraments of *Baptisme, of the Euchariste, of Penance* and others, wherby the price of his bloode is most effectually applyed vnto vs? Grante me therefore sweete Iesv by this effusion of thy bloode a double grace; the one that I may acknowledge and often frequente these preseruatues of thy holy Sacraments. The other that it will please thee to receyue me into that *Hole of the rocke*, into that *Cave in Cant. 2. the walle*, I meane into thy most sacred Syde, where I may rest secure from all miseries and aduersities. For (accordinge to *S. Augustine*) *Longinus* did therefore open thy side with his Lance, that I might enter into it, and there rest free from all temptations. *Amen.*

*The fourth manner of sayinge the Pater noster applyed to theseauē wordes which our Sauour spake hanginge on the Crosse.*

**PATER NOSTER QVI ES IN COLIS**

*Our Father which art in heauen.*

**S**weete Lorde and Sauour IESVS  
who with the woode of thy  
most

most blessed and holye Crosse hast prepared a way and a bridge for vs into heauen, and hast adopted vs the heyres of euerlastinge life by thy last will; yet so as that we suffer with thee, that also we may be gloryfied in heauen with thee.

**SANCTIFICETVR NOMEN TVVM.**

*Hallowed be thy name.*

Because sweete IESV beinge nayled vpon the Crosse, thou aboue all others hast sanctified the name of thy heauenly Father, at which time in thy extremest torments thou hadest thy only refuge to him, and calinge vpon his holy name didest vtter these words. *My God, my God, why hast thou forsaken me?*

**ADVENIAT REGNUM TVVM.**

*Thy kingdome come.*

Kindell, my sweete Sauour, within my harte, a feruente desier of the kingdome of heauen, that theroy I may fully contemne all worldly delightes, and with the Apostle desier to be dissolued and to be with Christ. And in the end, after many tribulations patiently suffered, and harde laboures ouercome, I may with the Theefe crucified with thee, be worthy to heare those words spoken on the Crosse.

**LUC. 23.** *This day thou shalt be with me in Paradise.*

**FIAT**



*saying the Pater noster.* 287

**FIAT VOLUNTAS TUA, SICUT  
IN COELO ET IN TERRA.**

*Thy will be done in earth as it is in heauen.*

When thou prayedst in the Garden  
sweete IESV, thou wast most redye to  
obey the will of thy Father, euen vnto  
death, and that to the death of the Crosse.  
And beinge sone after nayled thereon, and  
redye to yeald thy soule into the hands  
of thy Father, thou didest in acte fullfill  
his will when thou saydest *It is Consum-* 10. 19.  
*mated.* Grante me therefore grace my  
sweete IESV, that in executing the will of  
God, that is, in fulfillingge his Comman-  
dements, in continuall exercise of good  
works, and in sufferinge tribulations for  
thy sake, I may constantly perseuer euen  
to the end.

**PANEM NOSTRVM QVOTI-  
DIANVM DA NOBIS HODIE.**

*Giue vs this day our dayly breade.*

What breade O Lorde shall I craue of  
thee, but that breade which thou didest  
aske of thy Father, and what drinke, but  
the same which thou didest aske beinge  
nayled on the Crosse, sayinge. *I thirst*, for  
though thy corporal thirst were exceding  
great, yet thy spirituall thirst was much  
greater: wherof thou spakest at an other  
tyme sayinge. *Blessed are they that thirst* Mat. 5.  
and

*and hunger after Iustice.* Thou sweet Iesv didest thirst after the saluation of all men, for whose redemption thou didest suffer so cruell torments on the Crosse: thou didest thirst after the conuersion of thy Bretheren the Iewes, and euen of those that were the mynisters of thy most bitter Passion: thou didest thirst after the saluation of all the Gentills, yea, of all people whatsoeuer, had bin, were, or should be borne into the worlde, for which cause most bountifully thou didest sheade all thy sacred bloode. Grante me sweete Iesv a litle of this thirst, that with a zeale and desier of the saluation of sowles, I may imploy that talent which thou hast lent mee.

*ET DIMITTE NOBIS DEBITA NOSTRA, SICVT ET NOS DIMITTIMVS DEBITORIBVS NOSTRIS.*

*And forgie vs our trespasses as we forgie them that trespassse against vs.*

I doubt not my sweete Sauour but thou wilt mercifully forgie our trespasses, bycause thou forgauest the theefe when thou wast nayled on the Crosse: may euen vnto thm that did crucifie thee, sainge, *Father forgie them: for they knowe not what they doe.* If then we shewe mercie, and forgie those that trespassse vs: how

how much more o Father and fountaine  
of mercye canst thou and wilte thou for-  
giue vs, if we through frailtie transgresse  
thy commandements.

ET NE NOS INDUCAS IN  
TENTATIONEM.

*And let vs not be ledde into temptation.*

And although our sinnes be once for-  
giuen vs, yet so longe as we liue in this  
miserable worlde, we ar in dainger to fall  
into them againe, the diuell, the Flesh, or  
the world, temptinge and vrgeinge vs  
therto: therfore is it necessary for vs, euer  
to flye and haue recourse to thee, who  
vpon thy Crosse and through thy Passion  
hast ouercome all temptations, euen as in  
that greate temptation, when thou wast  
taken, and all thy Apostells fledde, thy  
most Blessed mother and beloued disciple  
S. Iohn, made it their refuge to flye to  
thee and thy holyc Crosse. Wherupon  
euen hanginge on the same thou didest  
commende thy mother to S. Iohn, and  
S. Iohn to thy mother, sayinge. *Woman Io. 19.*  
*behoulede thy Soone: and bedoulde thy Mo-*  
*ther.* Where, in the person of S. Iohn, we  
are all as it were commended to thy  
mother, to whom, next to thy selfe in all  
temptations we are accustomed to flye,  
and to say. *O Mary Mother of grace, and*

N

*mother*

*Diuerſe wayes of*  
*mother of mercye, defende vs from our*  
*enemie & receiue vs at the hower of death.*  
**SED LIBERANOS A MALO.**

*But deliuer vs from euell.*

Then ſhall we be free, and defended  
 from all euell, when we are vnder thy  
 protection, and vnder the ſhadow of the  
**Pſal. 25.** wynges of thy Croſſe. *I will feare no hurte*  
**& 55.** (ſaide the Prophet Dauid) *bycauſe thou art*  
*with mee. I haue put my truſt in God, I will*  
*not feare what man can doe to me.* And  
 therefore thou my ſweete Sauour hang-  
 inge on the Croſſe, to make a finall con-  
 cluſion of all thy torments and miſeries  
 through thy death, wouldeſt haue thy  
 ſoule to be vnder the protection of thy  
**Mat. 23.** Father, ſainge, *Father into thy handes I doe*  
*commende my ſpiritt.* Grante therefore  
 ſweete Ieſu that ſingular grace to vs, that  
 at the hower of death we may ſo com-  
 mende our ſowles to thee and our hea-  
 uenly Father, that we departe out of this  
 world free from all ill both of finne and  
 puniſhment, and may enioy eternall reſt  
 with thee, world without end.

*Amen.*

*The fift way how to say the Pater noster  
applyinge the seauen petitions therof to  
the seauen orders of Saintes.*

**PATER NOSTER.** *Our Father.*

**O**mnipotent euerlastinge God, Crea-  
tor of heauen and earth, and Father  
of all that liue, ether in heauen or on  
earth.

**QVI ES IN COELIS.**

*Which art in heauen.*

For although through thy essence,  
power, and presence, thou art euery  
where, excluded from noe place: yet espe-  
cially thou conuersest in the highest hea-  
uens, wher thou doest manifest thy glory  
and maiesty to all they Saintes, both men  
and Angells.

**SANCTIFICETVR NOMEN TVVM.**

*Hallowed be thy name.*

I beseeche thee sweete Sauour **IHSVS**  
Christ, through the meritts of the most  
Blessed virgin **MARY** and all the powers  
in heauen, that euen as they doe sanctifie  
thy name, praise it, and glorifie it, and for  
euer will glorifie it: So I and all other thy  
Creatures conuersinge yet in this vale of  
teares, may vntill the end of our liues

**N 2**

**with**

with al our power, sanctific praise, and glorifie the same.

*ADVENIAT REGNVM TVVM.*

*Thy kingdome come.*

2.

*Pro-  
phets.*

I Further beseech thee through the prayers, teares, sighes, vowes and desirs of the holy Patriarches and Prophettes, that as they in many places and at severall tymes haue most longinglye expected the cominge of the kingdome of Christ on earth: So we may most seruently thirst after the true spirituall kingdome of Christ, both of this life which consisteth in true iustice and sanctitie, and also of the next life, which consisteth in the highest felicitie both of soule and bodie.

*FIAT VOLVNTAS TVA SICVT  
IN COELO ET IN TERRA.*

*Thy will be done in earth as it is in heauen.*

3.

*Apo-  
stles.*

The holie Apostles o Lorde fulfilled perfectly heere on earth thy blessed will; For at them did Christ pointe when he sayde. *Whosoever shall fulfill the will of my Father that is in heauen, he is my brother, and sister, and mother.* They truly both by worde and wrytinge haue diuulged thy will through the whole worlde: and haue both by example of their liues and also their deedes, manifested the same in keepinge thy commandements and holye counsell.

cotuncells. I most hūbly therfore beseech thee o Lorde that we may also euer fulfill thy will both by example of our liues, and may willinglie teach and instructe our neighbour, and so with the Apostles may immitate and follow thy beloued Sonne Christ, of whom it is written. *He beganne to doe, and to teach.*

PANEM NOSTRVM QVOTIDIANVM DA NOBIS HODIE.

*Giue vs this day our daily breade.*

Consideringe o Lorde that for the full-  
fillinge of thy will, we stande principally  
in neede of thy ayde and assistance: for ac-  
cordinge to thy blessed will and pleasure  
thou giuest vs both a will and abilitie; thy  
ayde I say, not so much of corporall as of  
spirituall breade, wherby we may be-  
strengthened to sustaine and endure the  
tribulations of a Christian life. Euen as  
thy B. Martirs haue done; who, that they  
might more constantly suffer their tor-  
ments and afflictions, did strengthen them  
selues by daily receiuinge that blessed  
foode of thy most sacred body and bloo-  
de. We therfore beseech thee through the  
meritts of all the Martirs, that thou wilt  
vouchsafe to giue vs daily this breade in  
the holy sacrifice of the Masse; if not Sa-  
cramentally, yet at the least spirituall.

**ET DIMITTE NOBIS DEBITA NO-  
STRA SICVT ET NOS DIMITTI-  
MVS DEBITORIBVS NOSTRIS.**

*And forgine vs our trespases as we forgine  
them that trespasse against vs.*

5.  
Con-  
fessors.

And in regarde (o heauenly Father) that we are wholly ynworthy not only of this heauenly breade, but of all thy grace and assistance, adde this benefitt also to the heape of thy other giftes, that through the meritts of all *chiefe Bishops, Bishops, and Confessors*, whose office (by thy gifte) hath bin to remitt and forgine mens finnes, that my finnes also both venial and mortall may be forgien me. And as they directed all their labours and watchings to no other end but by preachinge and writinge to drawe men out of the iawes of the deuell and hell: so grant that I may direct all my labours and studies to drawe out of the filth of sinne, first my owne sowle, and afterwards the sowles of other sinners, accordinge to the tallent which thou hast bestowed vpon me.

**ET NE NOS INDVCAS IN  
TENTATIONEM.**

*And leade vs not into temptation.*

Although (o Lorde) we be free from sinne, yet was it thy holy will that we should not be without the temptations

of



of this worlde, For we reade that the Angell Raphael saide to Tobie. *Bycause, thou wast gratefull in the sight of God: it was necessarie that temptation should proue and try thee.* For prooffe wherof neuer any endured greater temptations of the diuell and the flesh, nor did with greater constancy and courage ouercome them, than such as excelled others in austeritie and holines of life, as *The Holy Eremitts, S. Anthony, S. Hilarion, S. Macharius and Mōkes,* other religious persons. *You haue lined (saith one) amongst cruell Aspes and Dragons, neyther could the most terrible assaultes of the Diuell daunte you.* I therefore beseech thee sweete Sauour, that by the meritts of all holy Anchorits and other holie Saintes thou wilt bestowe that grace vpon me, that amidst the many temptations which this world yealdeth, thou wilt bestowe on me spirituall weapons to beate downe all assaultes of the world, the flesh, and the diuel and that I neuer be ouercome, by giueing my consent to their wicked suggestions.

**SED LIBERA NOS A MALO.**

*But deliuer vs from euell.*

Vouch safe o Lorde to protect and defende mee, from all euell of payne and sinne and if so it be thy diuine will and  
N 4 pleasure

296 *Diuers wayes of saing the Pat. nost.*  
pleasure, from all motion of concupis-  
cence which is the fountaine of all euell.  
That henceforth I may order and direct  
my life, in all puritie and integritie both  
of minde and bodie, accordinge to the  
7. *Virgins.* exāple of infinite *virgins and holy wydowes*,  
whose blessed memorie the Church doth  
yearely celebrate. For so innocent were  
they from sinne and all spott of vnclean-  
nesse of life, that rather would they spend  
their liues then blemishe their Chastitie,  
more willingly suffer all tormentes, than  
once yealde consent to the voluptuous  
pleasures of the flesh. For which they  
haue deserued a speciall and singular  
Crowne of Virginitie in the kingdome  
of heauen, be sides the generall felicitie of  
all the glorious Saintes.

*Amen.*

**F I N I S.**



A DEVOUT HYMNE  
OF S. THOMAS OF AQVIN,

*verie fit to be said in the presence  
of the B. Sacrament.*

**D**euoutly I adore thee o latent dietie,  
Which truly dost vnder these figures lie.  
To thee my harte with reuerence is enclind,  
Rauished with that which in this work I find.  
Sight, taste, and touch, in thee are quite deceiued,  
Wherefore by hearinge thou must be beleued.  
I to thy wordes (Gods Sonne) giue firmeest credit,  
Who art the truth that most belief dost merit.  
Vpon the Crosse lay only hid thy dietie,  
But here both it and thy humanitie.  
Both which I doe acknowledge and confesse,  
Wishinge to haue the happie thieues successe.  
Thy woundes I doe not here with Thomas see,  
Yet as my Lorde and God I honor thee.  
More firme beliefe daily in me moue  
Errect my hopes and stil encrease my loue  
O sacred memorial of our Sauiores deathe,  
True bread, that dost to sinners life bequeathe.  
Graunt that my minde may euer liue by thee,  
And thou to it, a saouire sweete maiest be.

O pious pelican, I z s v Lorde moste good,  
Cleanse my vncleanesse, with thy pretious  
blood.

Whose smalest drop, is of such worthe and price,  
As can whole worldes redeeme from sinne  
and vice.

I z s v, whom I doe, vnder veils now see,  
When shal my thirst, & longing quēched bee:  
That by fruition of that blessed place,  
My soule may euer see thee face to face.



ood,  
precious

id price,  
m sinne

ed bee:

**A TABLE OF THE  
PRINCIPAL POINTES  
CONTAINED IN THIS  
Booke.**

**C**ertaine deuout and Godly Considerations to stirre up and inflame the mindes of such who often frequent the Blessed Sacrament. fol. 1.

Certaine Godly and deuoute admonitions for the more worthy preparation to the B. Sacrament, answeringe to the former Considerations; the first admonition answeringe to the first, the seconde, to the seconde, and so in order. p. 13.

A meditation or prayer vpon the Pater noster, to be used of such as frequent the holie Communion. p. 21.

A most sweete and louinge conference of God the Father with a deuout soule, answeringe to the former petition. p. 26.

A meditation vpon the Ave Maria, fit for such as frequent the B. Sacrament. p. 35

Meditations vpon the Creeds, fitt for those that frequent the B. Sacrament. p. 38.

An exhortation to such as are often inuited by God to receiue the B. Sacrament, that they doe not omit it. p. 47.

# TABLE.

Other admonitions shewing how easily they are caried away with vanities and doe loose all taste of deuotion, who omitt to frequent the B. Sacrament.	p. 54.
With what feares Sathan our ghostly enemie is wonte to terrifie certaine per- sons from ofte frequentinge the B. Sacra- ment.	p. 56.
Remedies against such idle and vaine feares as our enemye the Diuel would put into vs.	p. 59
That al signes and tokens of true and per- fect loue are founde to be in the most B. Sacrament.	p. 71.
How great a treasure the gift of the B. Sa- crament containeth.	p. 76.
After what maner Christ remaineth with vs. in the B. Sacrament.	p. 77.
Of three sinnes that are most opposite to this most B. Sacrament.	p. 78.
Of venial Sinnes.	p. 79.
Of the intention we ought to haue when we come to receiue the B. Sacrament.	pag. 79.
Certaine pointes to be examined before re- ceiuinge accordinge to S. Mechtildis.	pag. 81.
Of Douotion.	p. 83.
Four thinges which S. Mechtildis did vse to meditate vpon, before she came to receiue	

# THE TABLE.

Out of Iohannes Tawlerus.	p. 101.
Considerations before Communion out of the same author.	p. 104.
Out of the same Author.	p. 107.
Out of S. Dionysius Arcopagita concer- ninge preparation.	p. 107.
A preparation out of S. Bonauenture.	p. 108.
An other preparation out of the same Author.	p. 109.
A preparation out of the Councel of Trent. Ses. 13. cap. 7.	p. 111
A preparation out of the Roman Cate- chisme.	p. 112.
Out of S. Thomas and S. Hillarie.	p. 115.
A preparation out of Granatenus.	p. 116.
Vvhat the diuel our ghostly enimie endea- uoroth chiefly to hinder in vs.	p. 123.
Vvhat impediments the Diuel obiection to those that would frequent the B. Sa- crament.	p. 124.
Ten seuerall temptations where with the diuel our ghostly enimie, is accustomed to assault them principally, which doe oft frequent the holy Sacraments.	p. 128.
Necessarie directions touching Confession, out of sundrie authors, and first out of Petrus Damianus.	p. 141.
Vvhat thinges are to be obserued in Con- fession.	p. 143.

# TABLE.

receiue the B. Sacrament.	p. 84.
How we ought to hanger after this most B. Sacrament.	p. 85.
Of the fruites of the most B. Sacrament.	p. 85.
What we are to thinke upon when we come to receiue the B. Sacrament.	p. 87.
After thou hast receiued the most B. Sacrament.	p. 88.
Certaine shorte prayers which after we haue receiued the B. Sacrament, ether vocally or mentally, we may offer vp vnto Almighty God.	p. 89.
Why al that come to receiue the B. Sacrament, receiue not the sweete & heauenly consolations contained therein.	p. 93.
Four thinges to be considered in this most B. Sacrament.	p. 94.
Other wayes and directions forth of sundrie authors, how we may prepare our selues to come worthely to receiue the B. Sacrament.	p. 96.
Three thinges to be remembered concerninge the bodie of Christ, at such time as we receiue the holie Sacrament, out of S. Mechtildis.	p. 99.
What our Saviour answered againe to this B. woman concerninge hir aforesaid meditation.	p. 101.
Out of S. Gertrude.	p. 102.
	Out.

# THE TABLE.

Certaine Admonition to direct vs to make our Confession a right.	p. 144.
Certaine causes wherein the Confession is voide and of no effect.	p. 147.
What the causes be that hinder many from goinge to Confession.	p. 148.
The fruites of Confession.	p. 150.
A forme of Confession for such as doe often frequent the B. Sacrament.	p. 151.
As for example.	p. 152.
A forme of Confession for such as doubt whether they haue made a perfect and full Confession.	p. 154.
An other more brieue forme.	p. 155.
As for example.	p. 155.
A rule for such who lately haue bene Confessed: especially when as many others are also to be Confessed, as it often hapneth on principal feastes.	p. 156.
That he which accusometh to receiue often, if for want of a Confessor, or for that his Confessor doth thinke it expedient, he can not be confessed; yet he ought not to be troubled or grieved in his minde, or refraine to come to the B. Sacrament, according to the example of S. Mechtildis.	p. 157.
Remedies and Documents for such scrupulous persons who thinke they neuer haue rightlie confessed their sinnes out of Io-	hanna

# TABLE.

Johannes Ruysbruchio a deuout and learned Doctor.	pag. 158.
Out of the same Author.	pag. 159.
Againe out of the same.	p. 159.
Out of Iohannes Taulerus.	p. 160.
Remedies for such as doubt whether they haue true Contrition or not : out of the same Author.	p. 161.
A remedie for such as doubt whether God hath remitted ther sinnes, or not.	p. 162.
A remedie for him that is ouermuch oppressed with sorrowe, for his sinnes past.	p. 162.
Remedies for such as are troubled with vncleane thoughtes, out of sundrie authors ; and first out of that learned Doctor Henericus Susius.	p. 163.
An other for the same out of Taulerus.	164.
A Remedie for such as are doubtful of them selues, for that thy haue receiued some litle delighte in vncleane thoughtes: out of the same.	p. 164.
Remedies for such as are doubtful in their mindes whether they haue yealded full consent to vncleane thoughtes and temptations.	p. 165.
Remedies to driue away vncleane thoughtes.	p. 166.
Why almightie God permitteth vs to be troubled with vncleane thoughtes.	p. 169.
Remedies	



.TABLE.

Remedies for such, as fall often in some  
imperfections, and thereby receiue great  
trouble of minde. p.171.

A remedie for such as finde some defectes  
in them selues which they thinke they  
cannot amende, and therein are affli-  
cted. p.171.

The cause why some fallinge into particular  
defectes are ouermuch afflicted thereby:  
with remedies for the same. p.173.

An answere to an obiection. p.175.

An answere to an other obiection. p.175.

An other Remedie. p.178.

The Conclusion. p.179.

Remedies against particular imperfections.  
p.179.

General remedies against al sortes of sinnes.  
p.181.

Remedies for scrupulous persons taken out  
of S. Antoninus, and other learned  
wryters. p.183.

The discription of a scruple. p.183.

How many euils doe growe thorough scru-  
ples. p.183.

Whence scruples doe growe. p.184.

Certaine rules out of S. Antoninus to expel  
scruples. p.185.

Remedies against al kindes of sinnes: and  
first of certaine steppes or degrees to sal-  
uation. p.197.

Remedies

# THE TABLE.

Remedies against pride.	p. 100.
Against vaine glorie.	p. 100.
Against Conetousnes.	p. 101.
Against carnal concupiscence.	p. 101.
Against the passion of Anger in our selues.	p. 103.
Against the passion of Anger in others.	p. 104.
Against Enuie.	p. 104.
Against our owne malice or hatred, conceiued towards others.	p. 105.
Against the malice or hatred of others conceiued towards vs.	p. 106.
Against Gloutonie.	p. 106.
Against Slouth.	p. 107.
Remedies against afflictions: and first that al euils of punishments, haue their original from God.	p. 107.
An answer to a certaine obiection.	p. 109.
Remedies for any afflictions that may happen vnto vs.	p. 111.
Remedies for such who are grieved in minde, for that they are iniured and contemned.	p. 112.
Remedies for those that are afflicted in their mindes at such time as they suffer tribulation.	p. 115.
Remedies for such, who for humane respects are ashamed to doe wel.	p. 116.
	d re-

## THE TABLE.

A remedie for such as the enimie labourerth  
to driue into dispaire, suggesting vnto  
them that al their good workes are lost,  
and that them selues are damned. Out of  
Taulerius. p. 220.

Motiuēs to comfort those that liue ver-  
tuously and doe many good deedes. p. 221.

Remedies against venial sinnes: and first  
certains sayinges of the Fathers concer-  
ning this matter. p. 223.

VVhether it were lawfull to commit on ve-  
nial sinne, to saue the whole worlde.  
p. 225.

VVhy we ought to auoide venial sinnes.  
p. 227.

That venial sinnes are most dangerous to  
those that frequent the B. Sacrament.  
p. 229.

That some which are giuen to spiritual ex-  
ercises doe yet neuertheles not profit  
therein, because they litle account of  
venial sinnes. p. 230.

That the reason why we neglect venial  
sinnes, proceedeth of want of the feare  
of God. p. 230.

That the Holie Ghost is contristated by  
venial sinnes. p. 231.

The opinio of Ludouicus Granatensis con-  
cerning venial sinne. p. 231.

Similitudes for this purpose. p. 233.  
S. Ger-

# TABLE.

3. Gertrudes sayinge concerninge venial sinne. pap. 234.

That scrupulous persons may receiue consolation herein: but those of large consciences, cause of feare. p. 234.

A question, whether a man may liue in this world and commit no venial sinne. pap. 235.

Whether after a venial sinne be forgiven, the punishment be also remitted. p. 236.

Venial sinnes are are taken away by these meanes following. p. 236.

Remedies for auoiding of venial sinnes. p. 237.

Remedies to comfort those which are afflicted and sorrowful for the death of their frendes, out of S. Antoninus. p. 238.

A remedie for those who feare Death ouermuch. p. 241.

What we ought to doe daylie to the end we may not feare death. p. 246.

A remedie for those that feare not death but the paines of death. p. 248.

A remedie in the time of Sicknes. p. 252.

Remedies for auoiding the paines of Purgatory. p. 254.

Remedies against Desperation. p. 255.

Other remedies for those that dispaire thorough the multitude of ther sinnes.

pag. 259.

Diuers

# TABLE.

Diuers wayes how to say the Pater noster  
with attentiu deuotion. pag. 166.

The seconde way how to say the Pater  
noster. - p. 171.

The thirde way how to say the Pater noster  
applyinge the seauen petitions therof, to  
so many effusions of the blood of our  
Saviour IESVS. p. 180.

The fourth manner of sainge the Pater no-  
ster applyed to the seauen wordes which  
our Saviour spake hanginge on the  
Crosse. pag. 285.

The fiste way how to say the Pater no-  
ster applyinge the seauen petitions therof  
to the seauen order of Sainctes. p. 291.

FINIS.

4410.aa 2.

*R. Andros*  
**CERTAINE  
DEVOVT CONSI-  
DERATIONS OF  
FREQUENTING THE  
BLESSED SACRAMENT:**

**WRITTEN**

By the reuerent Father FVLVIVS ANDRO-  
TIVS of the Societie of IESVS.

**WITH  
SVNDRIE OTHER PRECEPTES**  
*and rules of direction, composed for the  
benefit of such as seeke to attaine to  
the perfection of vertue.*

Firste written in Italian: after turned into La-  
tin: and now translated into English.

*If any man eate of this bread he shall live  
for ever. Iohn. 6.*



**Permissu Superiorum.**

140 Remed. against the subtilties of the diuel  
Touching the second, we must knowe,  
that when a man without any intention  
to hurte (thorough a certaine loosenes of  
speeche, or other cause) shal speake any ill  
concerning his neighbour, that he doth  
not sinne mortally, but ether venially, or  
perhappes not at al; althoughe there  
ensue some discredit to the partie, proui-  
ded that it be not in any publike maner,  
according to *Fumus in Armilla*.

THE 9. DOCUMENT.

9. Although that euerie person which  
desiereth to profit in a spiritual course of  
life, ought carefully and with his whole  
power to endeauour as much as in him  
lieth, to refraine from the smalest venial  
sinne that may be cōmitted (for according  
to the general opinion of al Doctors and  
learned men, we ought rather to permit  
the whole worlde to decay, then willingly  
to cōmit the lest venial sinne) yet so often  
as thorough humane frailtie we falle  
thereinto, we oughte not to vex and af-  
flicte our selues, but with humilitie to be  
sorrowful, with full purpose neuer to commit  
the same againe; and so hauing asked par-  
don of God, to queit our mindes. And here  
we must vnderstand that there be two se-  
uerall sortes of venial sinnes: the one which  
willingly and wittingly we falle into;  
and



*seeking to hinder vs frō the holy Sacramts. 143*  
and this sinne ought we most carefullie to  
eschewe, for that it maketh vs apte to falle  
into deadly sinne, and bringeth great  
danger and peril to our soules. The other  
sinne is that, which thorough frailtie,  
ignorance, and inconsideration we cōmit:  
and into this sinne doth God permit vs to  
falle, both thereby to humble our selues  
vnder his holie hand, and to make vs re-  
member our owne basenes and vnwor-  
thines, and for some other causes only  
knownen to his diuine wisdom. Of these  
speaketh the Scripture where it saith: *The Pro. 24.*  
*iust man falleth 7. times in one day and*  
*riseth againe.*

#### THE 10. DOCUMENT.

10. It is expedient that he which goeth  
to Confession often in the weeke, be  
shorte and not tedious, as wel to auoide  
occcasion of scrupulositie, as also that  
thereby conuenient time may be allowed  
to the ghostly Father to instruct him; and  
besides to giue good example to others,  
and place to such as are likewise to be  
confessed: who otherwise are wont to  
maruel with them selues, and sometimes  
to say. What cause can he haue that  
goeth so often to Confession, to be so  
tedious vnto his ghostly Father?

NECESSARIE

NECESSARIE DIRECTIONS  
touching Confession, out of sundrie  
authors, and first out of Petrus  
Damianus.

1. **I**F thou hast a purpose to amend thy life, and wilt doe penñace for thy sinnes, make choise of a discrete, and sufficient ghostly Father, to whō thou maiest haue a refuge in al thy temptations, be- houlding as it were God in him, and in him hauinge recourse vnto God.

2. When thou hast made choyse of thy ghostly Father, vse none other without his consent and licence.

3. Thou must not desire easie or lighte penñance; for thereby thou shalt deceiue thy selfe; considering what far greater penñance is done in Purgatiue.

4. Thou must not confesse thy sinnes for feare; for that were in some sorte, no voluntarie Confession.

5. Thou must not excuse thy selfe in thy Confession; for that were not to confesse, but to excuse thy faultes.

6. Thou must not accuse others; for that were not to confesse, but to offende.

7. Tho

seeking to hinder vs frō the holy Sacramts. 143

7. Thou must not cōfesse because thou wouldest be held good and vertuous; for that were but illusion, and no confession.

---

*What thinges are to be obserued in  
Confession.*

**W**E must obserue that which the Prophet *Dauid* saith in the psalme: *I Psal. 31.*  
*haue saied, I vvil confesse against my selfe my iniquitie to our Lorde, and thou hast remitted the guilte of my sinne.*

First, when he saith (*I vvil confesse*) he sheweth a true and firme purpose to tell and confesse his sinnes.

2. When he saith (*I vvil confesse*) he sheweth that we ought to confesse our sinnes, and not to trifle, to laughe, or to play.

3. When he saith (*to our Lorde*) he declareth that they which goe to Confession, ought not to goe as to a man, but as to God; & therfore not to be ashamed to reueale any sinne whatsoever, considering that nothinge can be hid from him.

4. When he saith (*my iniquitie*) he sheweth that they doe ill, who praise thē selues and say, I haue not stollen, I haue not committed adultrie, and the like.

5. When

7. Tho

5. When he saith (*against my selfe*) he sheweth that we ought not to reueale in confession, the sinne of any other person.

---

*Certaine Admonitions to direct vs to make our Confession a right.*

**B**Ecause few men knowe how to make their Confession rightly, let him that wil learne it, obserue these Admonitions followinge.

*THE 1. ADMONITION.*

First before thou goe to Confession, thou must bestowe some time in examining thy conscience, especially if it be longe since thou wast at confession: and thou must imagin that thou hast in hand a matter of so great waighte & exceeding moment, which must be preferred before al other busines. For if thorough negligence any one mortal sinne be omitted, the whole confession is voide, and to be made a new.

*THE 2. ADMONITION.*

Thou must tel the number of thy mortal sinnes, or else thy Confession wil not be perfect. And thou must tel them in as true an order as thou canst; ether how long time thou hast vsed to commit that sinne,

sinne; or else to say, that thou hast committed it so often, as occasion hath bene giuen vnto thee to fall into it.

**THE 3. ADMONITION.**

Thou must tel the circumstances; as if thou hast stollen to some other euil end, as to commit murder, or the like. If thou hast desired the vnlawful company of a woman, whether she were a wife, a widdowe, or else a virgin. If thou hast sinned in a Church. If by ouerthwarting speeche, thou hast prouoked others to sinne. If thou hast sinned in the presence of others with scandal, as in eatinge of flesh vpon forbidden dayes: or if thou be of authoritie, whereby others take example by thee, &c. If thou hast made any vowe, not to sweare, not to commit adulterie, &c. and hast broken the same.

**THE 4. ADMONITION.**

The number of thy sinnes being laied open, together with the circumstances, it shal suffice for the rest to declare the kinde of the sinne without any historical narration; as if thou hast sworne, or hast stollen, then to say, I haue sworne so many times, I haue stollen, I haue committed, adulterie thus often. And it is not necessarie particularly to deliuer

in what manner thou hast committed these finnes, but it shal suffice te say: Thus often I haue committed adulterie; thus often I haue lied, &c. If thou hast sinned in vnchast touchinge, it shal suffice to say: I haue immodestly touched thus often, a person of such or such a qualitie; not naminge the place, or maner how. If thou hast spoken dishonest wordes, they are not particularly to be repeated, but it sufficeth to say: I haue spoken dishonest speeches, so many times, to such an end. If thou hast sinned in thought, to say, I haue thus often giuen cōsent to vncleane thoughtes, declaring of what kinde the thought hath bene.

#### THE 5. ADMONITION.

Thou must knowe that euil thoughtes, are mortal finnes, when consent is yelded vnto them, or when thou wilt take delighte in them, although thou wilt not actually commit them. Into which thoughtes vicious liuers are most prone to falle, and such as doe inordinately love any creature.

#### THE 6. ADMONITION.

Thou must beware that thou doe not defame any person in thy confession; and therefore thou must neuer name the person with whom thou hast sinned.

#### THE 7.

**THE 7. ADMONITION.**

Thou must neither excuse thy finnes nor yet make them greater then they are, nor deliuer vncertaine for certaine, nor yet certaine for vncertaine.

**THE 8. ADMONITION.**

Thou must be careful to get a skilful Phisition for thy soule, even as thou wouldest be to get one for thy bodie in time of sicknes; and so much the more careful; by how much the soule is more pretious then the bodie.

---

*Certaine causes vvherein the Confession is  
voide and of no effect.*

1. **F**irst when ether for shame, or of purpose, any mortal sinne is left vnconfessed.

2. When in confession any lie is tould in any matter of waight and mortal sinne, knowinge it to be so.

3. If a mortal sinne be omitted thoroughe negligent preparation.

4. If the penitent haue not a full purpose, to refraine from some kinde of mortal sinne.

5. If he be excommunicated, and seeke not first to be absolued.

6. If the penitent, having matter to confesse of any great moment, shal purposly choose a ghostly Father simple and ignorant.

*What the causes be that hinder many from goinge to Confession.*

1. **F**irst shame to lay open their sinnes. Against which is a remedie, that our ghostly Father is there, in the place of almightie God, to whom al thinges are knowen, and that in the day of iudgment al secrets shal be openly revealed.

2. The feare of pennance. Against which is to be opposed the eternal paines of hell.

3. A doubt least by opening our sinnes we be esteemed to be euil liuers, or by satisfaction receiue some losse in our temporal estate. Against which we may oppose the losse of heavenly treasures.

4. Dispaire, that we shal not be able to refraine those sinnes we haue accustomed to commit, especially of incontinencie. Against which is to be opposed, a firme purpose and resolution to sinne no more: the grace which is to be receiued in the Sacrament:



Sacrament: and the deuout prayers of our Confessor.

*Origenes* saith. Attend carefully to whom thou doest confesse thy sinnes: search out a Phisition for thy soule, that can be sicke with the diseased, weepe with those that lament, & knowe how to haue compassion on the afflicted. If he be a skilful and merciful Phisition, then followe his aduice and counsel; & although sometime he minister a sharpe or bitter potion, yet thinke that he doth it the sooner to restore thee to thy perfect health.

*Sainte Hierom* saith. If that serpent the diuell doth secretlie bite one, and he doth conceal it and not tel it his Phisition, he shall neuer recouer his health: for phisicke wil not cure him who wil not receiue it.

*Sainte Ambrose* affirmeth, that a christian concealinge his sinnes, is like vnto a Foxe that lieth lurking in his cave, to deceiue and beguyle others.

*ho Petrus, Ple senfis* writeth, that sicke men that be wise, wil not be ashamed to discouer their infirmities, euen in the most priue part of their bodies: and wilt not thou disclose to thy ghostly Father, the infirmite of thy soule?

*S. Augustine* saith. As an impostume being launced ceaseth to swell, and whereby the body auoidinge corruption recouereth health: so he that openeth the soares of his soule by Confession, doth also reconer the health thereof.

*The fruites of Confession.*

1. **I**T remitteth sinne.
2. It bringeth grace.
3. It changeth eternal paines into temporal.
4. It taketh away part of our temporal paines.
5. It restraineth the minde and quieteth the conscience.
6. It recouereth spiritual benefits lost.
7. It maketh vs contrite, being before but attrite.
8. It restoreth health to the soule.
9. It maketh Paradise to reioyce.
10. It gayneth the communion of Saintes.
11. It alwayes learneth some good from our ghostly Father.
12. It maketh forie our ghostlie enemy.
13. It delighteth our Gardian Angel.

*A forme of Confession for such as doe often  
frequents the B. Sacrament.*

**I**T is verie necessarie that the penitent  
obserue that forme of Confession  
which, shal be prescribed vnto him by his  
ghostly Father: euen as in matters con-  
cerning the health of our bodies, we are  
careful to followe the prescript of our  
Physition; especially considering our Phi-  
sition may erre, & often erreth in the me-  
dicines he prescribeth: but God (as wit-  
nesseth that holie woman *S. Brigit*) doth  
not easily permit our ghostly Father to  
erre, in matters concerninge our soule.  
Now the general rule here in may be, that  
the penitent first accuse him selfe of the  
sinnes of the harte, to wit, of al his euil  
thoughtes, rashe iudgments, vnlawful de-  
sires, yniust suspicions, and malice, with  
other sinnes of the like nature & qualitie.  
Secondly, of the sinnes which haue past  
his mouth, as of lies, and vttruthes, deliue-  
ringe whether they haue bene spoken ad-  
uisedly or vnadvisedly; and of al his idle  
wordes, detractions, &c. Thirdly, of the  
watche & custodie of his senses. Fourthly  
of his deedes and actions according to his  
degree and vocation. Fifthly, that he hath

not loued God aboue al thinges, nor his neighbour as him selfe. That he hath not bene so thankful to God as he ought to be, for al such benefitts as he hath receiued of him. And that he cometh not to the Sacraments, with due reuerence and deuotion: and the like.

*As for example.*

**H**Auinge made the signe of the Crosse, and saied the *Confiteor* vnto *Ideo precor*, then if time permit, to say. Father I cōfesse my faulte, or I accuse my selfe, that I haue bene verie negligent and carelessse, in resistinge euil thoughtes of sundrie sortes, and that I haue not exercised my minde in deuout and hollie cogitations, nor carried that humble opinion of my selfe that I ought.

I accuse my selfe that I haue not carefully bridleed my tounge, but haue vttered many vaine, idle, and vnprofitable speeches. Likewise I haue not spoken so charitablie of my neighbour as I ought, and as I would haue others to haue spoken of me. I haue not had that compassion vpon others defectes and wantes as I haue had ouer myne owne. Nor haue carried that reuerend respect  
towards

towardes the presence of God, and my good Angel as I ought.

I also confesse that I haue not gouerned my senses, especially my sight so carefullie as I ought. Nor haue taken from my selfe and others so nere as I could, at occasions of offendinge God.

I confesse that I haue not directed al my actions with so sincere an intention to the honor of God as I ought. Nor haue corrected and admonished my familie as I ought. In many occasions I haue yealded too much to my passions of anger, and impatience. Nether haue I taken such crosses as haue happned vnto me, as laied vpon me by the hande of God, but easily haue suffered my selfe to be troubled with them.

Finally I accuse my selfe, that I nether haue loued my Lorde God with al my harte, nor my neighbours as my selfe. Nor haue yeelded due thankses to God for al his benefites hitherto bestowed vpon me: and cheeflie for that he hath with so great loue, given him selfe vnto me. Lastly I accuse my selfe, for that I haue not receiued such benefit and fruite, by the holie Sacraments as I ought.

*Idem preterea.*  
 Ego, confitens me, et meum Angelum, non  
 habuisse cor rectum, et meum Angelum, non  
 habuisse cor rectum, et meum Angelum, non

*A forme of Confession for such as doubt  
whether they haue made a perfect and  
full Confession.*

**F**irst hauing confessed brieflie all such  
finnes as he remembreth, let him  
say. And of al my finnes both mortal and  
venial: knowen and vnknowen: as wel  
great as smale: which I haue done, saied,  
or thought by worke, worde, or harte:  
against God, my neighbour, or my selfe:  
thorough frailtie, malice, or omission:  
from the time that first I had vse of rea-  
son, euen vntil this present: I confesse my  
sinke, my great faulte, my most greuous  
fault. And I am hartely sorie that I haue  
not come to this holie Sacrament, with so  
great reuerence as I ought: nor haue had  
so great sorrowe and contrition for my  
finnes as I ought. Most humbly crauinge  
of almighty God, that thorough the pre-  
cious blood of my Lorde and Saviour  
Iesus Christ, he wil supplie al such defe-  
ces as I haue committed, in this or any  
other my former Confessions. And also of  
you my ghostly Father, that for my finnes  
you wil enioyne me pennance, and  
gve me absolution, and pray to our  
Lorde

*Touching Confession.*

255

Lorde God for me a most wretched sinner.

*An other more brieſe forme.*

**A**lthough whatſoeuer hath bene hitherto ſaid, hath bene neceſſarie, and profitable for ſcrupulous conſciences: neuertheles ſuch as confeſſe often in the weeke, ſhould for the fore-alledged reaſons, be much more ſhort and brieſe in their Confessions, and to giue credit to their ghosly Father, perſwadinge them ſelues, that he would not omitt to enquire farther, if he thought it neceſſarie. And as the Penitent ought confidently to come to receiue the B. Sacrament, not hauinge bene confeſſed, if ſo he be commanded by his ghosly Father, and finde his conſcience cleare from al mortal ſinne, ſo ought he likewise duely to obſerue and yſe ſuch forme of Confession, as he ſhal be directed by his Confellor.

*As for example.*

**F**irſt to accuſe himſelfe of ſuch ſinnes as he ſhal finde his conſcience to accuſe him of, and then to craue Abſolu-

G 6

tion.

tion. As to say: Since my last Confession I accuse my selfe, that once I haue told an vntruth. Thrice I haue detracted my neighbour. Often I haue bene sodainly angrie, &c. Also I haue bene negligent in resisting euil thoughtes. I haue not loued God, and my neighbour as I ought. I haue not conformed my wil, to the wil of God. I haue not bene so thankful as I ought for al his benefitts bestowed vpon me. I haue not gouerned my senses (especially my eyes) as I ought. Of al which, and of many other finnes, the which I feare I haue committed, but doe not now remember, I accuse my selfe, and most humbly craue of you my ghostly Father, that you wil giue me Absolution and pray for me.

---

*A rule for such who lately haue bene Confessed: especially when as many others are also to be Confessed, as it often happeneth on principal feastes.*

**W**Hen one who accustometh often to goe to Confession, hath bene confessed but the day before, he neede not againe be cōfessed the day followinge, except the ghostly Father shall otherwise appointed



pointed him. But if he wil be confessed, let him declare, if it may be euē in oneword that which troubleth his conscience, that others who are to be confessed, may haue conuenient time and place.

*That he, which accustometh to receiue often, if for want of a Confessor, or for that his Confessor doth thinke it expedient, he can not be confessed, yet he ought not to be troubled or grieved in his minde, or refraine to come to the B. Sacrament, according to the example of S. Mechtildis.*

**T**His B. woman S. Mechtildis, hauinge one day purposed to receiue the B. Sacrament, and for want of a Confessor being greatly troubled, with anguishes of minde, began to recount to hir selfe, al hir sinnes and negligences: and being full assured that they were forgiven hir, she yealded hartie thanks to hir Lord and Sauour, from whom she receiued answere as followeth. Euen as he which expecteth the cominge of some great Prince, doth forthwith make cleane eache parte of his house, that nothing appeare to offende his

cies:

cies: but when he vnderstandeth he is so nere at hand, that he cannot voide and carrie the soullage forth, he hideth it in some corner, vntil he may more conueniently remoue it away, so when thou hast a desire and wil to confesse thy finnes, and a purpose neuer to commit them againe, they are so far ramoued from my sight, that I neuer after at any time remember them.

---

*Remedies and Documents for such scrupulous persons vwho thinke they neuer haue rightlie confessed their finnes out of Iohannes Ruibruchio a deuout and learned Doctor.*

**I** Counsel thee (saith he) as nere as thou canst, to auoide longe and tedious Confessions, for that they disturbe the peace and quiet of thy minde, and fill thee with al maner of doubtes and scruples. And knowe this for a truth; that if in thy Confession thou shalt vse many vnneccessarie wordes and circumstances, as in particular to confesse euery venial sinne, thinking thereby to quiet and ease thy conscience, and not rather resting thy self  
vpon

upon the mercies of almightie God, that thou art not partaker of the illuminations of God, nor meete to be instructed by his diuine Maiestie; and so neuer shalt be able to distinguish and discern betwene great and small offences.

Farther if any sinne which thou doest accustome to confesse, shal by chaunce slip forth of thy remembrance, here with shalt thou finde thy selfe much perplexed, and thinke that thou hast not made a right Confession.

*Out of the same Author.*

**O**f al thy venial offences (from which no man that liueth in this world can be free) confesse thy selfe in as few wordes as thou canst, and only in a generalitie, carringe stil within thee a purpose to doe wel, and to abstaine from al finnes both mortal and venial, as much as lieth in thy power.

*Againe out of the same.*

**T**He principal foundation of sanctification and holines, is Puritie of conscience, which easely thou maiest attaine, by diligent examination and callinge thy selfe

selfe to an account. And if at any time thou findest thy selfe guiltie; of mortal; or of any great venial sinne; presently confesse thy selfe; and after rest assured that it is forgiuen thee. Often therefore liftinge vp thy minde to God, accustome to say. *God be merciful vnto me a sinner.*

*Out of Iohannes Taulerus.*

**C**Oncerninge venial finnes (from which no man is free) be not ouer careful althoughe thou doest not confesse euery one by it selfe; for it sufficeth if with Contrition thou aske pardon of God for them; and so shalt thou not be tedious to thy ghostly Father. For it is enough to confesse them in general, being bound to confesse in particular, only mortal. For from venial finnes we may many wayes free our selues; as by Contrition; sayinge the *Pater noster*; takinge deuourly holle water, and by bowinge our knees humbly before almighty God; with the like.

*Remedies*

*Remedies for such as doubt whether they  
haue true Contrition or not: out of  
the same Author.*

**I**F thou waitest true Contrition, be  
hartely sorie that thou doest not feele  
it in thee as thou desierest; and it is suffi-  
cient. Also if thou findest not in thy selfe  
that desire and loue, which thou woul-  
dest haue towarde almighty God, wishe  
hartely to haue it, and so rest contented.

When thou hast confessed thy mortal  
sinnes, with humility leaue the rest vnto  
God. And if any remorse of conscience  
yet doe followe thee, resign thy selfe  
vnto his diuine wil, vntill it shal please  
him to set thee free.

Thou must beleene thy ghostly Father,  
supplying the place of God, as thou woul-  
dest beleue God him selfe. And therefore  
thou oughtest to set aside al scruples of  
conscience, whether thou hast made a full  
Confession or no, putting thy confidence  
in God who wil neuer deceiue thee.

*A remedie*

*A remedie for such as doubt whether God hath remitted their sinnes, or not.*

**A**lthough (saith *Taulerus*) the mother sometime forgetteth hir Sone, yet can not God be forgetful of vs. And so great is his mercie towardes vs, that no sooner is flaxe consumed, being cast into a fierie fornace, then God forgiveth our sinnes when we be truly contrite for them: and so good is he, that whatsoever he hath once remitted, he neuer after laieth against vs.

And *Henricus Susius* laieth, that God is so merciful, that no mother be she neuer so tender affected, doth so readily stretch hir hande to hir owne childe, lyinge in the flames of burning fire, as God stretcheth his hand to a sinner that is penitent and contrite, although he haue sinned an hundred times in one day.

*A remedie for him that is ouermuch oppressed with sorrowe, for his sinnes past.*

**S**ainte *Augustin* teacheth, that a man ought to be sorie when he remembreth his sinnes: but yet that he ought  
again

again to take comfort of the same  
sorrowe.

Saint Bernard saith, that God respecteth  
not what a man hath bene in times past,  
but what he is now, & what he desiereth  
to be hereafter. And if it be true, that  
God (as it is saied before) be so readie and  
willinge to pardon our finnes, and forget  
al our offences, (as it was manifest in  
S. Peter, S. Pauls, S. Marie Magdalen and  
others) how great is the cōsolation which  
we may iustly take in so good and mer-  
ciful a Lorde.

---

*Remedies for such as are troubled with  
vncleane thoughtes, out of sundrie  
authors, and first out of that learned  
Doctor Henericus Susius.*

**N**owe thou, that being tēpted  
with vncleane thoughtes, yet  
thou neuer committest sinne,  
except thou yeald thy volūtarie  
cōsent vnto the suggestion: so that if thou  
shouldest haue thy minde continually  
troubled, with such abhominable and de-  
testable cogitations, as nether harte could  
conceiue, nor tounge could vtter, and this  
should continue for two or three yeares  
together,

together; thy wil and reason stil resisting the temptation, thou shouldest not there by any wayes offende, & therfore shouldest not be bound at al to confesse them.

*An other for the same out of Taulerus.*

**I** Beseeche thee (saith he) be of good courage and comforte of minde, only endeuour to expel them; and they shal neuer hurte thee; reason not, nor argue with them; answer them not, nor make any account of them, but turne thee vnto our Lorde and Sauour with al thy harte.

*A Remedy for such as are doubtful of them selves, for that they haue redeemed some little delights in vncleane thoughtes out of the same.*

**I**F any vncleane thought chance to enter thy minde, wherein thou didst receiue some little delight or pleasure, and thorough forgetfulnes, thou didst not presently suppress it, so that thou art doubtful, whether thou gauest consent to the delight or not, and so might commit some mortal sinne, in this case neuer thinke that thou hast given thy consent

for



for then the delectation of the pleasure is so vnperfect, that some space of time doth passe before it is perceiued: wherefore he that is timerous of conscience neede not to feare, that he hath consented therein: for accordinge to *Saint Augustin*, a sinne is so voluntarie, that if it be not voluntarie, it is not sinne.

---

*Remedies for such as are doubtful in their mindes whether they haue yealded full consent to uncleane thoughtes and temptations.*

1. **F**irst let vs dilligently marke, whether such temptations, when first they assaulted vs, haue with full aduertisement bene pleasinge vnto vs, or not: or whether we haue abhorred them, and detested them: for if we haue utterly detested them, then may we be certaine, not to haue consented vnto them.

2. Secondly if we finde in our selues such a disposition, as rather to dye, then to consent to sinne, or to take therein delight or contentement: then also may we be sure not to haue yelded our consent.

3. Thirdly

3. Thirdly let vs plainly lay open our consciences to our ghostly Father, and confidently beleue as he shal aduise vs.

• Remedies to drive away vncleane  
thoughtes.

1. **T**He first is, euer as nere as we may to haue our mindes busied with good and deuout thoughtes, but especially of the passion of our Lorde and Saviour Iesus.

2. The second, to restraints and bridle our senses, especially our eies, our tounge, and our hearinge.

3. The thirde, to remoue away the occasion of those thinges, which stir vp euil thoughtes in vs.

4. The fourth, to reade deuout and spiritual bookes.

5. The fifth, not to dispute or argue with such euil thoughtes when they come to our mindes, but quietly to contemne them.

6. The sixte, if any shal vowe Chastitie, it wil be verie requisite, so often as any such euil thoughtes shal trouble their mindes, presently to renewe their purpose which they vowed, which is an acte of exceeding

exceeding great merit.

7. The seauenth, to commend our selues to the protection of the B. virgin *Marie*; to our Gardian Angel; to al the B. virgins; and to al the glorious Saintes in Paradise.

8. The eight, earnestly to craue the helpe and assistance of God, who is at al times present to those that call vpon him. Who can, and wil in all our aduersities, helpe vs, and desiereth that we should continually call vpon him.

9. The ninthe, at such times as vncleane thoughtes shall trouble our mindes, then to accustome to rehearse some such sayinge of holie Scripture as these which followe.

*Incline vnto my ayde o God, o Lorde make haste to helpe me.*

*From the deepnes I haue cried vnto thee o Lorde heare my voyce.*

*Create in me a cleane harte o God.*

*Sonne of David haue mercie on me.*

*My God, my God, why hast thou forsaken me.*

*Christ doth ouercome, Christ doth raigne, Christ doth rule: Christ defend me from al peril and danger.*

*Helpe me, o Lorde God departe not from me, incline vnto my ayde o my God, defende me*

me from my most. potent enemies and from those that hate me.

10. The tenth, it is good to blesse our selues with the signe of the Crosse vpon our breastes, sayinge *It vs Maria*. And *O God inclyne vnto myne ayde*, at the least in our minde.

11. The eleuenth, to confesse and receiue often, and plainly to lay open our hartes to our ghostly Father, following his direction and counsaile.

12. The twelueth, to meditate what our Sauour Christ doth at that instant.

13. The thirteenth, to imagin that Christ is now suffering his passion for vs, crowned with thornes, all bloodie, and sayinge: behold what paines I here suffer for thee; see with what price I haue bought and redeemed thee.

14. The fourteenth, it helpeth vs much to say & auerre to our selues, that we wil not consent to such vncleane thoughtes.

15. The fifteenth, alwayes to auert our mindes from such thoughtes, or else to be busied in some good exercise, and about al thinges to auoide idlenes.

Why

*Why almightie God permitteth vs to be troubled with vncleane thoughtes.*

1. **T**He first cause is, that thereby we may endeaour to get an habit of chastitie.

2. The second, that we may detest all vncleanes.

3. The third, that with *S. Paule*, we may remaine humble.

4. The fourth, that we may alwayes liue in feare of our selues.

5. The fift, that we may acknowledge our owne frailtie and want of strength.

6. The sixt, that we may eschwe al occasions of vncleane thoughtes.

7. The seuēth, that we may knowe, that we alwayes stāde in neede of Gods grace.

8. The eight, that we may purge our soules, from the like sinnes alreadie committed.

9. The ninth, that we perseuer in prayer, and continually call for the holie helpe of God and his Saintes.

10. The tenth, that we may merit the greater glorie in heauen.

11. The eleuenth, to shame our ghostly enemie who daylie assaulteth vs.

H

12. The

12. The twelue<sup>th</sup>, to comfort our Gardian Angel, with our continual victorie.

13. The thirteenth, that we may take compassion on others afflicted with the like temptations.

14. The fourteenth, that we may instruct and strengthen others in the like temptations.

15. The fiftenth, that we may consider the greatnes of our owne danger, and thereby vnite our selues to God, by frequenting his holie Sacraments.

16. The sixteenth, that we may learne to know whether the grace of God remaine in vs or no, which maketh vs desire such vncleane thoughtes, and to resist them when they shal assault vs.

17. The seuententh, that we may receiue consolation in ouerconing such temptations, and become more capable of the grace of God.

18. The eightenth, that we may be made like vnto the Saintes, as vnto *Saint Paule* and others.

19. The nintenth, that God may daylie exercise vs as courageous souldiers.

20. The twentieth, that God may shew how much he loueth vs, and how great a care he continually hath of vs, as of his most beloued children & dearest frendes.

REMEDIES

REMEDIES FOR SVCH, AS  
*fall often in some imperfections, and ther-  
 by receiue great trouble of minde.*

**T***Aulerus* saith, that thou mayest thinke that the B. Apostles who were so deere to Christ, did oftē fall into sundrie imperfections, & that God often permitteth them to slide whom he loueth most, nether doth any for the most part attaine to the height of perfection, that haue not sometime fallen into some great defect. And when thou chauncest thorough frailtie to fall, presently turne thee to God with al thy loue and endeaour, and with a deepe dislike, detest thyne offence, be it neuer so smale, because that it is committed against the diuine wil of God, much more then for al the punishment, shame, or paine which is due to such a sinne.

This done, then turne thy selfe vnto almightie God, with a firme resolution euer to withstand the same. For (as *Taulerus* saith) a great indignation conceiued against our selues, ioyned with a purpose to sinne no more, and with a true conuersion vnto almightie God, and firme con-

fidence in his most bitter passion and charitie, is true and acceptable pennance.

---

*A remedie for such as finde some defectes in them selues which they thinke they cannot amende, and therein are afflicted.*

**S**aint Gregory saith, that our Lorde God doth sometimes deny smale petitions to some, to whom of his bountie he giueth greater; and to such as he giueth grace to ouercome great finnes, to those he giueth not the same, to conquer their lesser frailties, as ouermuch laughinge, intemperate mirth, sodaine choller, and the like: that thereby they may haue occasion to giue greater honor to God, thorough whose grace when they haue ouercome so great monsters, as are mortal finnes, yet can they not ouercome so smale Antes as are venial finnes, and so haue cause the more to humble them selues.

*Taulerius* saith, that God doth sometime permit, that his most chosen seruantes, be not free from smale imperfections, as sodaine passion, choler, hastie speeche, and such like, thereby to giue them occa-  
sion



sion to preserve their humilitie. Therefore may these defectes rightly be compared to imbers, or ashes wherewith the fire of the loue of God is more securely preserved: for which respect, we ought nether for such imperfections to be terrified, nor dispaire, but wholly to humble our selues before God, and so shal we euer gayne encrease of his grace.

---

*The cause why some fallinge into particular defectes are ouermuch afflicted thereby: with remedies for the same.*

**S**OME parsons hauing fallen into some smale defectes and imperfections, find so great a torment and perturbation in their mindes, that they receiue greater hurt by such vexation, then thorough the defect it selfe. And because it is the propertie of sinne to torment the conscience, they thorough this remorse, are so perplexed in their mindes, that their hartes are quite dejected with excesse of sorrowe; whereby being euer disquieted and destitute of heavenly comforte, they become wholie faint and feeble, and loose that courage which they were

wonte to haue, in directinge their actions to Gods honor and glorie.

And this often chanceth thorough a certaine secret pride, which maketh a man to thinke, that he is worthie to be free and deliuered of such imperfections. But an humble man thinketh altogether contrary, and that it is no strange thinge, his owne weaknes considered, to fall into many defaultes and errors. Sometimes this hapneth also thorough pusillanimitie, when we doe not rightly consider the great grace of our redemption, nor vse the remedies which our most merciful Sauour, by the vertue of his passion hath left vnto vs.

The chiefe remedie therfore is, to consider the great goodnes of our Lorde and Sauour, and euer to fix our mindes on the hope of his infinite mercy, who hath so abundantly satisfied for our sinnes, and for the sinnes of the whole worlde. What distrust therfore can we haue, vnder the winges of so merciful a redeemer? What pennance can we doe, or what satisfaction can God receiue from vs, greater then the satisfaction of his only Sonne? Considering that any satisfactiō whatsoever which lieth in vs to performe, hath the original and force, from that of his. And what are the  
sinnes

sinnes of al the worlde, compared with  
Chrittes meritts, but as the least chip, in  
respect of a fire of infinit greatnes?

---

*An answere to an obiection.*

**B**Vt such an one wil say, that he doth  
daylie fall into diuers defectes, and  
neuer doth truly amend them, for which  
cause he doth much distrust him selfe. To  
which obiection may be answered, that  
he might haue iust cause to feare, if Christ  
had not suffered his passion, and died for  
the sinnes which are daylie committed:  
but considering that he was crucified for  
al sinnes past, and to come, there is no  
cause for such an one to feare, or in any  
sort to distrust in his mercy.

---

*An answere to an other obiection.*

**S**OME other wil say, considering they  
daylie receiue many benefitts from  
almightie God, that they are stricken with  
great feare, in regard of their daylie fall  
into seuerall sinnes. But this obiection may  
be answered. That as the malice of man is  
in no one thinge more made manifest,

then that he receiuing daylie benefitts from almightie God, notwithstanding proceedeth to heape sinne vpon sinne: so in nothing doth the goodnes of God more clearly appeare, then that he continually powreth downe new benefitts and graces vpon vs, who neuer cease to redouble our offences against him.

In this case, we should behaue our selues like to a certaine seruant, who although most faithfull and trustie, yet not wel experiēced in his chardge, hauing a louing and fauourable master, and happily committing some offence against him: although on the one side he be sorie for his fault, and willingly would not for any thinge haue committed the same; yet on the other side remembring the mildenes of his masters nature, is greatly comforted to consider with him selfe, that as before, so now againe he shal be pardoned and forgiuen, and so humbleth him selfe making a ful purpose and resolution, neuer after to commit the like: euen so we, acknowledging our finnes and offences, ought hartely to be sorie and contrite for them, resolving neuer to commit them after. And in steed of sorrow rising of this feare, we ought to reioyce, hauing a firme confidence in the mercie

mercie of God, and so to comfort and content our selues.

Furthermore; as we see that of the most venomous and poysoning Viper, a preseruatiue is made against the strongest poyson: so of our sinnes (considered and thought on as afore saied) we ought to make a remedie against al venom of sinne, and so to blind and put out the eyes of our ghostly enimie, with his owne weapons where with he assaulteth vs, taking occasion thereby to loue God the more, and with greater dilligence, to auoide the occasion of sinne. And so shal we gayne two principal vertues, to wit, profound humility, and perfect charity. For as our defectes and imperfections; wil giue vs occasion to see our owne miserie, and thereby also to humble our selues: so patience, longanimitie, and the great willingnes of God to pardon our sinnes, rendring vnto vs good for euil, giueth vs iust cause the more to loue and worship him.

*An other Remedy.*

**W**E must knowe that there are two sortes of venial finnes, differing the one from the other. For some persons sinne wholly against their willes and purposes, ether thorough infirmitie, or negligence, or some euil habitts of the minde, which hinder such in the course of vertu, who doe not perceiue and note them. Others there be, that vse a larger libertie of conscience, and thinking it sufficient to abstaine from mortal sinne, haue no regarde to auoide such as be venial, and so in eatinge, in drinking, & in idle discourses, doe take their pleasure, and mispend their time. To these men (so long as they followe so great licentiousnes of life) their venial finnes are neuer remitted, althoughte they confesse them; as it is wel noted by *Henricus Herpius*, because they haue no purpose to amend them. And further they are in great perill thereby, to fall also into mortal, according to the opinion of *S. Thomas*. But to the former, who strue to auoide them, such venial finnes are presently pardoned and forgiuen. For seauen times  
in a

in a day the iust man falleth and riseth againe.

*The Conclusion.*

**T**Herfore our griefe for such venial sinnes ought to be discrete and so to be moderated, that we neuer any wayes distrust of the mercie of God; for sorrowe and griefe without the assistance of Gods' grace, is by so much the worser, by how much it is greater, for that it bringeth a man into desperation. Pro. 14.

---

*Remedies against particular imperfections.*

1. **F**irst to finde out the cause and ground of our defectes, for commonly some one or two special sinnes raigne in vs, from which al other doe take their begininge, which first beinge rooted out, al other wil easily be subdued and overcome.

2. To remember what remedies are prescribed against those sinnes, and to vse the same so often as need requireth.

3. To labour to overcome our most principal defect, with detestation also of the rest, neuer ceasing to fight against it,

until we finde it wholie ouercome, or at the least greatly to be weakned.

4. Often to renew our good purposes, for the ouercoming our defectes, and to stir vp in our selues a hatred against them.

5. Often to cal to minde by what meanes we haue subdued them, and stil as they rise againe to suppressse them by the same.

6. To craue of God his especial assistance, against that particular sinne, wherunto we are most incident.

7. To commend our selues to some particular Saint, who hath also sometime bene assaulted with the same kinde of sinne, and hath by the assistance of Gods grace bene deliuered from it.

8. Often to examine our conscience of that particular sinne, comparing the estate of our life, one day with another.

9. To impose vpon our selues if we fall into it, some kinde of pennance; which may be most contrarie and opposite to the same.

10. To haue a good courage to fight against this sinne, for that is a signe that in the end we shal obtaine the victorie.



11. Euer to perseuer in fight against it, and neuer to deiect our mindes, no although we should fall a thousand times in one day: for he only is conquered, that casting downe his weapons yeldeth him selfe ouercome.

12. Although thou findest thy selfe to profit litle in this conflict, yet it is not litle. For although we perceiue not the shadow of the dial to moue or goe forward, yet are we most certaine that it moueth. Soe likewise we see, that both men, trees, and hearbes doe daylie growe, although we cannot perceiue their actual growing. In like maner we finde not presently our increase in vertu, yet if we perseuer, in time we shall finde it to haue taken roote in vs; and in this conflict, by our patience and humilitie, we gayne no smale fruite, but exceeding meritt and fauour with almightie God.

---

*General remedies against al sortes of sinnes.*

1. **T**He principal remedie to roote out al sinne, and to plant vertu in vs, is, often to be conuersant in prayer,

182 Remedies against sundrie.

prayer, and seriously to attend it.

2. Often to frequent Confession, especially soone after thou hast chanced to commit any sinne of importance.

3. Often to receiue the most B: Sacrament of the Aultar.

4. To auoide al euil company, and to conuerse with such as are good and vertuous.

5. Often to reade deuout and spiritual bookes.

6. Often to meditate on the passion of our Lorde and Sauour IESVS.

7. To consider the liues of the B. Saints.

8. To thinke on the presence of the diuine maiestie of God, and of our good Angel.

9. To remember that nothing is more certaine then death, and the hower most vncertaine of all.

10. To cal to minde some examples of the diuine iustice of God.

11. To remember the dreadful day of iudgment.

12. To thinke on the eternal paines of the damned.

13. To meditate on the rewarde and ioyes of Paradiſe.

REMEDIES FOR SCRVPVLOVS  
*persons taken out of S. Anthoninus, and  
 other learned wryters.*

*The discription of a scruple.*



Scruple is an inordinate feare  
 of conscience, rising vpon light  
 causes, whereof the Prophet  
*Dauid* speaking, saith: *Saue me Psal. 54.*  
*o Lorde from pusillanimitie of spirit:* which  
 wordes such as are scrupulous should  
 often repeate.

*How many euils doe growe thorough  
 scruples.*

1. **F**irst they bring vpon vs a certaine  
 wearines and heauines, that hardly  
 can we effect or doe any good worke,  
 for that they take away the strength and  
 endeauour of our mindes.

2. Secondly, he who is scrupulous, by  
 his ill example, doth take from others the  
 courage to doe wel. For which cause God  
 commanded that no fearful and pusillani-  
 mous persō, should goe with *Gedeon* into  
 the battaile, but should returne home,  
 lest thorough their feare and flight,  
 they

they might likewise giue others occasions to flye.

3. Thirdly, a scrupulous conscience, doth often drawe men into desperation, from which kinge *Dauid* desired to be deliuered when he saied . O Lord let not the tempest of water drowne me or ouerwhelme me: that is of desperatiō. And againe : Saue me o Lord from pusillanimitie of spirit and tempest . Wherupon. *S. Bernard* teacheth vs , that pusillanimitie bringeth disquiet of minde and perturbation; perturbation desperation , and desperation death.

---

*Whence scruples doe growe.*

1. **S**ometimes they growe from a colde complexion , being subiecte to feares : whereby, woemen,ould men, and melancholy parsons , are most incident to scruples : for feare and coldnes doe binde the hart, wherupon the imagination is apte to conceiue some hurte to ensue.

2. Sometimes they growe thorough weaknes of the heade , whereby the imagination is hurt and distempered,

3. Some

3. Sometimes they are stirred vp by the subtiltie of our ghostly enimie, who thorough the permission of God, can moue the melancholy humour, whereby the imagination may be deceiued, and some inordinate feare arise.

4. Sometimes they come thorough ouermuch fastinge, watching, and such like austerities. Sometimes againe by conuersing with scrupulous persons: the causes therefore of scruples are to be taken away.

---

*Certaine rules out of S. Antoninus to expel  
scruples.*

THE I. RVLE.

**F**irst to prepare our selues for the grace of God, by being sorrowful for our sinnes which we haue committed, as also by confessing them, and by ha-  
uing a stedfast purpose neuer afterward to offend. For whosoever shal doe so much as lyeth in his power, may be wel assured that God wil asist him therein: for according to *S. Thomas*, God euer bestoweth on such his grace, and infuseth into them the gift of wisdome, of counsell,  
of

of knowledg, and vnderstanding, which are exceeding helpes and meanes against al scruples.

THE 2. RVLE.

Daylie to reade the holie Scripture, and other spiritual bookes.

THE 3. RVLE.

- To vse cōtinual prayer which profiteth much: which caused the wiseman to say,  
*Sap. 7. I called vpon our lord, and the spirit of wisdom came vpon me: which spirit is that prayer which teacheth vs al thinges.*  
 For prayer especialy is auailable to a scrupulous person, molested by the ghostly enimie, whose condicion was prefigured in that lunatike man, cured by our Sauiour, who was cast sometime into the fire, sometime into the water: for euen so a scrupulous person, runeth from one extremitie into an other. Of this spirit our  
*Mat. 17. Sauour spake in the gospel sainge. This kinde of devil is not cast out, but with prayer and fasting.*  
*Mark. 9.*

THE 4. RVLE.

Humble obedience, in submitting our iudgment to the iudgment of an other, not giueing credit to our selues, but to our ghostly Father. Whereupon we reade: that *S. Bernard* willed a certaine scholler of his, who thorough scruples durst not

not presume to say masse, to goe and celebrate vpon his faith, who humbly obeying what he was commanded, was presely freed from al his scruples. Wherefore the scrupulous person, ought to obey his ghostly Father, as he would obey God, whose place he houldeth here on earth, and to beleue him, and followe the direction which he shal giue vnto him, as he would followe the prescript of his bodily Phisition, although he should appoint him most bitter and sharpe potions.

## THE 5. RULE.

Not to account of scruples, but presently at the first to shake them of: for so God willeth vs by *Esay* the Prophet sing. *Be of good comfort you pusillanimous* Cap. 3. *and feare not, behould your God.* To wit, most readye to healpe and illuminate you.

*S. Gregorie* writeth, that the diuel is like to a certaine beast, that is called the *Lyon of Antes*, for that he is dreadful to the Antes, but he him selfe is troaden vnder the feete of greater beastes, and so killed: so the diuel searcheth the dispositions of some men, and where he findeth any subiect to pusillanimitie, those bouldly he assaulteth, and laboureth what he may, euen to kill them with scruples,

scruples; but encountering with others that doe confidently resist him, he is easie ouerthrowen and put to shameful flight..

*Ioannes Gersonus* that deuout author, counsell'd it as a soueraigne remedie; to contemne scruples as we contemne litle dogges that barke at vs, who feircely seeme, as if they ment to bite such as passe by them, yet if a man neglect them they presently cease, but being prouoked they barke and neuer are quiet. He saith againe, that it is alwayes good to doe opposite to a scruple, as to spet within the Church if a scruple perswade the contrary. To passe ouer a Crosse engraued on the ground, if a scruple doe forbid it; as he who wil bring a twige to growe right, wil bend it to the contrary parte. And further he addeth, that God doth not iudge according to the conceit and impression of our phantasies, but according to the sence and consent of true reason. And that he wil not punishe vs for such thinges as we thinke or suffer contrary to our owne willes, but for such offences as we commit thorough our owne free consent.



## THE 6. RULE.

Not easie to accuse our owne conscience of mortal sinne, but rather, in doubtful matters, neuer to thinke we sinne mortally, or giue consent thereunto; especially so long as we find such an inclination in our selues, that we rather would dye, then to offend God willingly. Nether doe we sinne, in doing a thinge, whereof we be easely doubtful, whether it be a sinne or no, and yet doe it: especially if we doe it by obeying the commandement of our ghostly Father.

## THE 7. RULE.

The diuel is accustomed to obserue the conscience of al men, and to note, whether it be strict or remisse. If he finde it strict, then laboureth he to make it more strict, and to bring it into the extremitie of scrupulositie, that thereby being afflicted; it neuer may attaine to true perfection. As for example, if he perceiue any one to detest and abhorre mortal sinne, and so much to abhorre it, that he cannot endure the least suggestion to sinne, then laboureth he to drawe him to some act, which although in it selfe it be not a sinne, yet such, as may be thought

thought by him to be a sinne; as in speaking, or thinking. On the other side, if he finde a man to haue so large a conscience, that he maketh litle, or no account at al of venial sinnes, then laboureth he, to bring him to that passe, that he make also no reckning of mortal. For which cause, he that wil profit in the course of a spritual life, must carefully endeuor, euer to encline to that part which is opposite to his ghostly enimie: as if he worke to make thee haue a large and remisse conscience, endeuour thou on the contrarie part, to make thy conscience more strict: if he seeke to make it strict, then endeuor thou to enlardg it; and so eschewing the extreames, thou shalt attaine to the meane.

#### THE 8. RVLE.

So ofte as a man wil doe, or say any thing, which is not contrary to the practise of holie Church, nor to the opinion of the ancient Fathers, and tendeth to the glorie of God, and a scruple ariseth, whether he should doe it or not, for feare of vaine glorie, or lest happely he might be to some offenciue, then ought he to lift vp his mind vnto God, and if he perceiue that it may be done to his glorie, then, I say, freely to doe it, or say it, and not scrupulously

scrupulously to omit it, but with *S. Bernard*, to answer the ghostly enimie. Neither for thy sake did I begin this worke, neither for thee will I end it.

## THE 9. RULE.

It is good to receiue often, and to be confessed but seldome, liuing, and doing all thinges, according to the iudgment of a discreet Confessor, for so shal a man many wayes encrease his merit, and make his ghostly enimie ashamed, and doe a worke most grateful to God, who neuer wil demande an account of those thinges, which he shal commit, or omit, doing them vnder the obedience of his ghostly Father.

## THE 10. RULE.

Ignorance of the difference betwixt a thought and a consent, is an especial great cause that breedeth scruples. And therefore we must note, that an euil thought may be considered four seuerall wayes. For sometime it is reiected presentlie so soone as it ariseth: and then we meritt in that therein we ouercome the enimie. Sometime it continueth for a certaine space, and yet without full consent: and then it is a venial sinne greater, or lesser, according to the time it shal continue. In confessing this thought, it is not of necessitie to confesse

esse the circumstances that arise, but it  
shal suffice to declare the nature of the  
sinne, saying: I confesse that I haue had  
such a dishonest thought, or a thought of  
anger, or of vaine glorie or the like, and  
haue not as I ought, presently resisted it.  
Sometime consent is giuen to the thought  
with a desire (if opportunitie serued) to  
execute it in acte, and then it is a mortal  
sinne, if the substance, or the matter of  
the thought, were a mortal sinne. Some-  
time a delight is taken in the thought of  
sinne, so that full consent is giuen to de-  
light in the thought, but yet without  
minde to effect the same: and then it is  
also a mortal sinne, if a man purposely doe  
imprint in his thought, the imagination  
of a matter, which in his owne nature is  
a mortal sinne, and in that thought, fully  
and perfectly, consenteth to take delight  
as in some immodest, or dishonest acte  
or the like. But if such a thought happen  
vnto vs but accidentally, and not delibe-  
rately, and so shal indure some time in  
the minde, yet wholie without any full  
consent, then is such a thought but only  
venial. Sometimes againe we endeouour  
to reiect some euil thoughtes, which we  
finde our selues to be most vsually  
faulted with, but yet we cannot speedily

doe it, for that our minde is ouermuch  
encombred with such suggestions; and  
then is such a thought no sinne at al.

## THE II. RULE.

Euen as he that liueth not in the feare  
of God, doth easily, and often fall into  
mortal sinne (at the least in thought) so he  
that liueth in the feare of God, and would  
choose rather to die, then willingly to of-  
fend him, seldome or neuer offendeth mor-  
tally. For which cause a scrupulous body  
ought not easily to thinke, that his sinne  
was mortal.

## THE II. RULE.

Some persons are euer troubled with  
uncleane thoughtes: others seeme to them  
selues, that they continually blaspheme  
God, and his Saintes, and thereby are stil  
vexed, and molested in their mindes; and  
especially at such time as they should goe  
to Confession: for both they are ashamed  
to confesse such scruples, and yet they  
thinke them selues bound to discouer  
them. Wherein they are deceiued: for  
although a man, for many yeares toge-  
ther, should finde him selfe, contrary to  
his wil, troubled with such ill thoughtes  
and suggestions, yet resisting them, he  
should not only, not sinne, but also merit  
thereby exceedingly, and therefore ought

2. Cor.  
12.

not to confesse as a sinne, that which turneth to his greater merit. With such temptations, according to the opinion of the Fathers, was the B. Apostle *S. Paule* troubled, to whom our Lord answered, when he desired to be freed from them; *My grace is sufficient for thee, for vertue is made perfect in infirmitie*. In which wordes he sheweth, that by such temptations, we doe not only, not loose the grace of God, but rather increase it; so that we be careful, not to yeld our consent vnto them.

*S. Catherin* of Sienna, being on a time so assaulted with vncleane thoughtes, that she seemed to hir selfe, to be as it were plunged into hell, our Sauour appearing vnto hir, she saied: O my sweete Iesu, where hast thou bene? He answering that he had bene alwayes present in hir harte: she replied; How can it be that thou shouldest abide in a harte, which hath bene conuersant in such fowle and vncleane places? To whom he saied. Hast thou consented to such vncleane temptations? And she replying: No, but I haue euermore detested them, wishing rather to dye then to yeld my consent; receiued presently this answere from our Lord: Then hast thou committed no mortal sinne, which only driueth me forth of thy hart: and this

this desire which thou hadest not to offend me, could not be in thee, with out my especial grace.

It is also a good remedie, for such as are troubled with scruples, to humble and resigne them selues into the handes of God, accepting such temptations, as al other tribulations what soeuer, in the place of a Crosse, sent by him vnto them, for their probation and further trial.

THE 13. RULE.

Scruples also doe often growe in vs, for that we haue not a sufficient vnderstanding of the goodnes of God, and of his desire to saue our soules. And therefore such doe greatly wrong his diuine goodnes, not accounting of it as they ought; yea they make God as it were an enuious wordly Iudge, that should euery way seeke meanes to ouerthrowe the accused person. For if they knew with what a desire God did continually seeke our saluation, they could neuer so readily fall into such errors. But such scrupulous persons, doe not so much as knowe, that good which is them selues, and that they haue a hart, wholie resolu'd to doe good, with a desire, rather to endure any miserie, then in the least degree to offend his diuine maiestie: which special grace, if they did

rightly consider, there would be no place left in them for any scruples, retaining in their mindes, so rich a iewel and treasure, as is their coniunction, and friendship with almightie God.

THE 14. RULE.

Although a man be neuer so learned, or wel experienced in these cases, yet ought he not herein to relie vpon his owne opinion: for being sicke, he must followe the aduise of his Phisition. And admit, that he which giueth counsel should err: yet shal not he err, that obediently followeth it. For in such cases, God commandeth vs to be directed, and gouerned by others.

THE 15. RULE.

*Caietan* also saith, that a scrupulous person, is not bound to confesse those finnes and offences, which he is doubtful, whether he haue already confessed or no. For when he hath with a reasonable preparation, made his Confession, he ought not to call it againe in question, but to say in his minde: as I haue heretofore confessed my other finnes, so doe I trust, that I haue also confessed these, else were I ready againe to confesse them, and so let him queit his conscience. This is to be vnderstood, when he hath a doubt, whether



whether he haue omitted any mortal sinne; for as for venial (as is said before) he is not bound to confesse them.

*THE 16. RULE.*

*Richardus de S. Victore* writeth, that Anger, Impatience, Sorrowe, Couetousnes, Gluttonie, Pride, Vaine glorie, and such like, are not at all times, to be accounted mortal sinnes: and therefore, if a scrupulous person happen to fall into any of them, he must not presently thinke that he hath sinned mortally.

REMEDIES AGAINST ALL  
*kindes of sinnes and first of certaine  
steppes or degrees to saluation.*

*THE 1. STEP.*

**F**IRST the acknowledging of our sinnes, considering our offences which are past and the foulness of them, committed by that body, which ought to be a vessel of sanctitie & puritie: Secondly, to acknowledge what thou hast deserued thorough the multitude of thy sinnes; to wit, the eternal paines of hell. Thirdly, to remember what (thorough them) thou hast deserued to haue lost, that is the euerlasting ioyes of heauen.